The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

For the Episcopal Recorder.

MY PASTOR'S DYING TESTIMONY.

"Hear me! I acknowledge myself to have been a most unfaithful servant, unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. *But Jesus is my Hope—washed in His blood, justified by His righteousness, sanctified by His grace,* I have peace with God. Jesus is very precious to my soul—my all in all—and I expect to be saved by *free grace through His atoning blood.* This is my testimony—this is my testimony."—*Last words of Rev. Dr. Bedell, Aug. 30, 1834.*

Long years have flown since that sad morn,
When to love's listening ear were borne,
Those precious, treasured words—
Since heaven with joyful anthems rang,
As angel-bands thy welcome sang,
"Thou blessed of the Lord!"
Since we were severed from thy side,
Beloved Pastor, Friend and Guide,
A mourning people scattered wide,
In other folds our home—
Yet cherished warmly in the heart,
Thy memory may not, cannot part,
We call thee still, "our own."

How oft in dark temptation's hour,
When struggling weakly with its power,
Have come those words of thine,
And pointed as a beam of light,
To Him, who, conqueror in the fight,
Doth make His servants shine!
And when oppressed with woes and fears,
We sighed amid our gathering tears,
For those so loved in vanished years,
For rest, and peace, and heaven;
They seemed like music's tones to steal,
And chide our faltering in the field,
Till Christ the call had given.

And now when error and dusky cloud,
Would seek our spirits to enshroud,
And turn our feet aside,
When e'en within the church we love,
Strange voices rise and bid us rove,
From Christ, the crucified,—
Those words, as with a magic spell,
Come, of thy simple faith to tell,
In Him who vanquished death and hell,
Thy Hope, Thy Trust alone,
Then beat our bosoms free and high—
Like thee to live, like thee to die,
We pledge us, in God's name!

We think with what true, holy zeal,
Thou wouldst have shone in truth's own field,
For Christ, His Church and word,
Yet praise our God that thou art gone,
Where no rude strife or jarring tone,
Thy peace can e'er disturb—
That thy meek spirit may not know
The conflict they endure below,
Whose joys, whose fears with thine did flow,
Friends of thy heart and hearth—
Oh! blessed shall their portion be,
Yet happier thou, forever free
From all the toils of earth!

From thy bright pathway in the sky,
Dost thou not gaze with earnest eye,
On those to thee so dear?
Look down, beloved! while on we press,
Our God and Saviour to confess,
Till He for us appear!
Till we shall meet thee with the blest,
Thy dying words shall ever rest,
With love's pure gems within the breast,
Undimmed by changing time!
Like thee we'll glory in the Cross,
Like thee count earthly things as dross,
Jesus, our Hope as mine!

New Jersey. C.

For the Episcopal Recorder.

Messrs. Editors,—I had heard various opinions expressed of the sermon preached before the Convention of Maryland in May last, by the Bishop of the diocese of Rhode Island, but I have not, till lately, had an opportunity of judging of its merits for myself. I have just read it with much care, and although it sends forth a few notes, which, to my ear, do not harmonize with the "certain sound" of the same trumpet, a few years ago, yet it contains so much "of the sincere milk of the word," that any apprehensions which I felt in relation to the *future course* of the new Bishop, were allayed. Take a specimen of the instruction which the diocese of Rhode Island is destined to receive, on a point of great interest to it at the present time.

"The cause of the Church is to be promoted—not by the proud spirit of boastfulness, with its ceaseless cry, 'The temple of the Lord—the temple of the Lord are we'—but by the effective exhibition of meekness, benevolence, and other graces of the Spirit. Opponents are to be won over—not by harsh and censorious condemnation of their errors, and by ringing the changes upon the talismanic words, Anti-Christ, schism, heresy, fanaticism,—but by the fascination of a holy life, or by the skilful use of the fair weapons of truth wielded by the hand of charity.

"The Church needs not men of cold and unfeeling natures, who, with the keen and bitter spirit of controversy, will defend the established dogmas of ancient orthodoxy, but men warmed with the love of Christ and of souls, who will enforce upon the conscience and heart, no less than the understanding, the living principles of energetic evangelism."

Let the author of these sentiments abide by, and continue to inculcate them, and who will not look for an eminent blessing upon his oversight of the flock. S.

For the Episcopal Recorder.

Gentlemen.—Whilst writing on business, permit me to say how much pleased and gratified we were to receive a visit from the Rev. Levi Bull of Chester county. You are probably aware that for some time past we have been without a Pastor, and you can doubtless feel how much we would be pleased by a visit from such a man as the Rev. Mr. Bull. He arrived in town on Thursday, and preached on Friday evening, as well as three times on the Sabbath, administering the Holy Communion in the morning of that day. Our Church was filled with hearers, amongst whom, I believe, there was but one opinion, and that was that the true doctrines of the Gospel were never more clearly set forth and powerfully enforced by any one in our town. It is a great privilege to be permitted to hear so devoted and faithful a servant of our blessed Redeemer, explain and enforce the claims of the Gospel, and to hear the doctrines of our own beloved Church, placed in their proper light before the mind. If we had the ministrations of such men as Mr. Bull amongst us, we would soon be found enlarging our borders and increasing not only in numbers, but in piety and holiness. The blessing of the Great Head of the Church, must necessarily follow the prayers and exhortations of so holy and devoted a Christian minister. R. R. F.

Lewistown, Aug. 8, 1843.

For the Episcopal Recorder.

"THE TRUE ISSUE."

That is the main thing, Messrs. Editors, to keep before your readers, "the true issue" relative to the late ordination in New York. The *importance* of doing so, is sufficiently pointed out to you, by the strenuous efforts constantly making to divert the attention of the public to some "false" "issue" or other. As these;—Mr. Carey is half a Papist. Oh, no, the protest of Drs. Anthon and Smith was an interruption of divine worship! But Mr. Carey is half a Papist. I deny it. He is a remarkably pious and learned young man. Still I say Mr. Carey is half a Papist. Far from it; the rubric gave no authority to a clerical protest, during the ordination scene. I however insist upon it that Mr. Carey is half a Papist. No such thing, his special examiners are not amenable to the public for a private ecclesiastical act. And so "the true issue" is attempted to be evaded at every turn.

The power of the Protestant public sentiment of our country has, however, been so painfully felt, that the Churchman of the 29th of July makes the first direct attempt to extenuate the evidence that Mr. Carey is not quite as good a Protestant as an Episcopal clergyman should be. And to my mind, the Editor, so far makes out his case, as to render it highly probable that Mr. Carey is really not half a Papist, by an infinitesimal quantity. And we are therefore left to infer, that whereas it would be a dreadful thing to ordain half a Papist in any sound Protestant Church, yet to ordain a person who is infinitesimally less than half a Papist, is not only quite excusable, but highly meritorious!

I grant that the difficulties of the case are wonderfully diminished, when, along with this very nice weighing of evidence that a man is nearly half a Papist (if not more) he has so far profitted by the reading of No. 90, that he stands ready stoutly to avow his thoroughgoing Protestantism, and is quite willing, though not bound in duty by any means so to do, to subscribe the 39 Articles *ex animo*, and to use without faltering every word and syllable of a sound Protestant Liturgy. What could the authorities of the diocese do, except hasten his ordination, when his Protestantism was *prurient*, and his Romanism only *hesitant*.

I doubt, however, whether it is altogether proper to treat so grave a matter, in a playful manner. It was high time that a public stand should have been taken against opinions, hair-breadth distinctions, and tendencies, which, to speak most mildly of them, look back much more significantly towards Rome, than towards Lambeth in the palmy days of Cranmer. A tangible public testimony against these tendencies was loudly called for, and great is the debt of gratitude, our portion of the whole Church in America, to the sound protestant Doctors who were first to take the stand.

I can easily conceive that the most excellent and amiable Bishop concerned, could discover no stable ground for the refusal of orders when the assent to all the formulas of the Church was cordial, and where the departures were supposed to be mere matters of opinion. But, inasmuch as it is inconceivable that the good Bishop should not deplore such opinions, so expressed, it is much to be regretted that he did not at least defer the ordination; and thus unite with his two noble Presbyters in protesting against *ancient novelties*, even though in the end he might find it necessary to ordain. It can hardly be questioned, I think, but what he stretched a point by going on with the ordination. I do wish it had been in his heart to have stretched a point the other way; thus loudly attesting the sound Protestantism of the Church.

WEST OF THE WEST.

THE GREAT AND FINAL BATTLE.

Archbishop Usher is said to have had a foreboding of the impending final struggle between Popery and Protestantism. As the anticipations formed by this eminent Prelate of the issue of this conflict are of an encouraging nature, and have evidently a bearing upon the subject which has been under discussion, I will submit them to your thoughtful consideration:—

"The greatest stroke upon the Reformed Churches is yet to come; and the time of the utter ruin of the See of Rome shall be when she thinks herself most secure." One presuming to inquire of him what his general apprehensions were concerning a very great persecution, he answered, "That a very great persecution would fall upon all the Protestant Churches in Europe," adding, "I tell you, all you have seen hath been but the beginning of sorrow, to what is yet to come upon the Protestant Churches of Christ, which will ere long fall under a sharper persecution than ever. Therefore," said he, "look you to be not found in the outer court, but a worshipper in the temple, before the altar; for Christ will measure all those that profess his name and call themselves his people, and the outward worshippers he will leave out to be trodden down of the Gentiles. The outer court is the formal Christian whose religion consists in performing the outward duties of Christianity, without having an inward life and power of faith uniting him to Christ; and these God will leave to be trodden down and swept away by the Gentiles. But the worshippers within the temple, and before the altar, God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be one great difference between the last and all the other preceding persecutions. For, in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon.—But in the last persecution, these shall be preserved by God, as a seed to partake of that glory which shall immediately follow, and come upon the Church, as soon as ever this storm shall be over. For, as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors; but the true believers shall be preserved till the calamity be over."

The passage above quoted is taken from the appendix to a scarce Treatise, entitled, "Apocalyptical Key," by Robert Fleming, published first in 1701, and republished in 1809. In this same book is an extraordinary extract from Dr. Goodman's Exposition of the Revelation, published in the year 1630:

"Whether the wine-press will be brought into this country, He only knows who is the Lord both of the harvest and the vintage. Only this may be the more confidently affirmed, that those carnal Protestants, in England and other places, who, like the outward court, have been joined to the people of God, shall yet before the expiration of the beast's kingdom and number, be more or less given up to the Papists, and be made to vail to them; if not all of them by bloody wars and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the Gospel.—*Archdeacon of Ely's Charge.*

PRESIDENT EDWARDS.

We find the following sketch of this great man in an article on the "Duties of a Theologian," furnished for the Biblical Repository, by Professor Park, of the Andover Institution:

"Edwards seemed to live apart from many of the innocent cravings and sympathies of his race. He learned early in life the great lessons of ministerial dignity. His father, the venerable patriarch of Windsor, was fond of appearing in the full dress of a clergyman, wearing even in his parochial visits, a black gown, and sometimes his clerical band. President Edwards himself, visited the people of his charge, and was inclined to withdraw from promiscuous intercourse.

In his singularly modest letter to the Trustees of Nassau Hall, he says, "I have a constitution in many respects peculiarly unhappy, attended with flaccid solids, vapid, sizy, and scarce fluids, and a low tide of spirits; often occasioning a childish weakness, and contemptibleness of speech, presence, and demeanor, with a disagreeable dullness and stiffness: much unfitting me for conversation, but more especially for the government of a college." He possessed a rich imagination, and might have been one of the first poets of his age, had he not chosen to be the first theologian; but he speaks disparagingly of "elegance of language, and excellent style," and says of some of his discourses, "they were mostly written at a time when the circumstances of the auditory they were preached to were enough to make a minister neglect, forget, and despise such ornaments as politeness and modishness of style and method." He passed his life in a still sequested valley; he resigned the salutary discipline of household care to his estimable wife; when he entered his sitting room, his own children, it is said, were in the habit of rising up in token of their well-merited reverence; he ate from a silver bowl, while most of his parishioners were grateful for pewter, but he ate a sparing meal, and lived more like a spirit than a partaker of flesh and blood.

He was indeed humble as a little child before God, but he often went forth among men, not so much like a fellow-man, as like a vicegerent of the great law-giver. When an opponent rose up against him he bore and pressed him down by the force of his amazing genius, and the still greater force of his honest and truth-loving temper. His reply to Dr. Taylor, of Norwich, is said to have contributed, in connection with other sources of mortification, to hasten the death of that eminent writer. The remarkable confession of Major Hawley will long remain a monument of the authority which President Edwards held over the conscience and fears of the most distinguished men. When he preached, it was as if one had been let down from heaven to sound one of the seven trumpets, after which seven thunders uttered their voices. He rehearsed the threatenings of his sovereign as if he had peculiar right, and, indeed, he had, to tell on whom they would fall. He stood in the pulpit with a head unmoved and with a still hand, and what he had written he had written. But his hearers looked up and the tears stole down their cheeks, and they shook like aspen leaves and on some occasions screamed aloud. Dr. Trumbull says, that when Mr. Edwards was preaching at Enfield, "there was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard." A gentleman remarked to Mr. Dwight, that when in his youth he heard Mr. Edwards describe the day of judgment, he fully supposed that immediately at the close of the sermon, the Judge would descend, and the final separation take place. During the delivery of one of his most overwhelming discourses in the pulpit of a minister unused to such power, this minister is said to have forgotten himself so far, as to pull the preacher by the coat, and to try to stay the torrent of such appalling eloquence, "Mr. Edwards! Mr. Edwards! is not God a merciful being—is he not merciful?"

Selected for the Episcopal Recorder.

TO A PERSON RECOVERED FROM SICKNESS.

My Friend,—I rejoice with you that it has pleased Almighty God to raise you up from your late sickness, and I trust that the life which he has thus been pleased to spare will be devoted to his service.

Surely his long-suffering and compassion demand your thankful acknowledgment, and you can never sufficiently praise that God, "who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies." While you bless him "who healeth all thy diseases," may you be able to connect with it, "who forgiveth all thine iniquities." Psalm ciii. 3, 4.

If you trust in your own heart, and in the resolutions which you made in your own strength, you will be certainly deceived; but if the Holy Spirit has humbled you by your affliction, and led you to seek pardon and peace through the blood of the Lamb, then may you say, "Before I was afflicted I went astray, but now have I kept thy word.—It is good for me that I have been afflicted, that I might learn thy statutes." Psalm cxix. 67, 71. Let me entreat you, with humility and gratitude, to review your past affliction and your present restoration.

When you thought yourself on the borders of eternity, your sins were set in array against you; and the awful word, "The soul that sinneth it shall die," left you no room to doubt the certainty or the justice of your condemnation. Time appeared, as it really is, a mere point. Eternity! eternity! involved interests of awful importance; and you wondered at your own madness, which could let such interests go at hazard for the beggarly pursuits which had engrossed you. At that solemn hour, how earnestly did you desire to be allowed one year or month, as a season of probation and preparation for heaven! Now, my friend, God has spared you; he has spared you for this very purpose. He opened to you the horrors of a dying bed, without hope; and then sent you back to life, saying, "Spare him yet a little longer; it may be that he will repent; that he will seek after God." Death is as certain now as it was then; the Bible is as true; your heart is as depraved; God is as holy; the law as strict; and, without repentance, destruction is as sure.

And can you, after all that you have seen and felt, be satisfied, before that awful question is determined, "Am I prepared to die?" Can you forget the unutterable anguish you felt in the prospect of dying without an interest in Christ? Can you forget the vows you then made to God of future obedience, should he spare you? I must tell you, if you do forget them, your last end will be worse than the first. This sparing mercy of God will add unspeakable horror to the hour, which must come soon, which may come *very* soon, when your soul shall be required of you. It will add a tenfold sting to the worm that never dies; and arm with tenfold strength the flame of divine wrath, which never can be quenched. And let me ask you tenderly, if you do not prepare to die now, when will you prepare? Are you not now more separated from the world, in consequence of your recent sickness, than you will be hereafter? Shall you obtain any greater inclination to become holy, when you have involved yourself in projects of worldly interest, or ambition, or pleasure? Ah, no! If you are thinking of putting off this great work till to-morrow, there is great reason to fear it will never be done.

Will your heart become more sensible to these awful truths by delay? Will you carry this excuse to the bar of God? Will it avail you anything there? Is the fault your Maker's, or is it *yours*, that you cannot feel? You cannot, dare not say, it is *His*; and if it is your own, is it not the thing in which lies the greatness of your guilt?

And will you consent to live and die thus? Will you despise the long-suffering and patience of God, who is not willing that any should perish? Will you trample under foot the blood of the covenant, whereby we are sanctified, and dash from the hand of the Saviour the cup of salvation? Will you drive from your soul the Holy Spirit, who is waiting to seal you to the day of redemption? Shall your anxious minister and Christian friends, who agonized for your salvation in the time of your sickness, be compelled to weep over you and tremble, lest the mercy now rejected should be lost forever? God forbid! Far better were it for you never to have known the truth, than, knowing, to reject it. Remember, that "he who being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Permit me now to offer you some directions, and may God, in his infinite compassion, bless them to you.

Daily recall the views you recently experienced. Consider how light, lighter than the small dust of the balance, the world appeared to you, when contrasted with eternity; and how trifling every thing, which had not salvation for its object. As the world appeared to you then, it actually is. Think of this daily. Recall to your memory, and may God impress on your heart those passages of Scripture, and those views of your past life, which most deeply affected you then. Think much of death, and the unspeakable necessity of being prepared for it, and every evening ask yourself, "Am I better prepared to die, than I was a day or a year since?"

For the Episcopal Recorder.

AN ADDRESS TO THE PROTESTANT EPISCOPAL CHURCH, OF THE DIOCESE OF OHIO.

Dear Brethren,—Permit a brother to address to you a few words in reference to our next Diocesan Convention. No element will be wanting to give to that meeting an unwonted interest and importance. There we hope, in God's kind providence, to meet our revered Bishop, returned for a season from his exhausting journeys and efforts to save for the Church our Theological Collegiate Institutions. To sustain him under the burden the Church has placed on him, we are pledged by affection, and gratitude, and duty; for surely few things would grieve or alarm us more than to witness the alienation from our Church of so much consecrated wealth, and the material for such permanent and high usefulness.

Again, we shall assemble with unusual feelings, because, as a Diocese, we have received during the past year an unusual blessing from the Lord. All our hearts must be enlarged with hope of hearing most gratifying intelligence from every portion of our beloved Zion in this State. Copious effusions of the Holy Spirit's influences have descended on most of the parishes, so as to cause every one to feel that the past has been a year of eminent mercy and goodness. Doubtless the reports of the Clergy will fill all our hearts with joy, and call forth many thanksgivings to the God of all grace. The aggregate accession of members to our communion since our last meeting will probably exhibit a growth greater than that of any preceding year. Brethren, the manifested presence of our Redeemer has been with us. Many who had been crowding the roads of error and indifference are now found zealous followers of our blessed Saviour; once destitute of the peace of God, they now rejoice in being accepted in the beloved. In proportion as our hearts delight to honour the Redeemer of men, and as we rejoice to witness the increase of that cloud of witnesses which can testify to the reality, and power, and preciousness of his religion; in proportion as our hearts expand in view of the fact that every sincere convert is a soul rescued from the despair of hell, and destined to swell the triumphs of Christ forever, in just that proportion as our sympathy with Christ is full, and ardent, and constant, will the many tokens of his presence and favor excite us to anticipate with joy and hear with delight of the great things the Lord has done for us.

And further, brethren, as a portion of the whole body of Christ's Church militant, the many openings and great success granted to our missions in Foreign lands, must awaken in us most joyful emotions. The glorious Gospel of the blessed God has spread its influence and light over many of the most benighted parts of heathen lands. An open door is before us. Wide spreading fields are waving in every direction, giving promise of a most luxuriant harvest. Scarcely any thing but unbelief on the part of the Church prevents our going in to possess the whole world in the name of Jesus, for whom all is made and by whom all is upheld. But I said great success had been granted—great blessings had been vouchsafed. Turn to the Indias—listen to the trumpet-notes of that astonishing man Bishop Wilson—count up the number of men who stand in the places of Heber, Brown, Martyn, Thomason and Corrie, and think of 30,000 in one portion brought under the power of the gospel. Pass from India to China. All things are ready. Every thing is full of promise. The ashes of Morison and Milne rest there, but the imperishable materials they collected remain for the use of their successors in raising a temple more glorious than that dedicated by Solomon. The edict has passed, the years of the captivity are ended, and only heralds are needed to go every where through the length and breadth of the land proclaiming the glorious year of the Lord. Honoured are we to have had there so choice and lovely a spirit who, before she took her flight, uttered a sound which should wake every slumbering member of our communion. *If there is a mercy in life for which I now feel thankful, it is that God condescended to call me to be a Missionary.* Look at Africa. Our zealous brethren there are not without most encouraging success holding them go forward, and loudly calling on us to strengthen their hands. But, brethren, I must not allow my heart to extend this Address too far. I speak, because the question comes to me with tremendous force. Are we doing what we can in this great work? I speak, because I am persuaded many of us are verily guilty concerning our brethren. I speak, because the cry of millions who are ready to perish will not let me keep silence. I speak, because I cannot bear the sight of the extended arms of the perishing millions imploring us to give from what we have and to spare. I speak, because our resources for the great work are *infinite*—the promises of God, the oath of God, the sacrifice of Christ, the Holy Ghost, all wait the prayer of faith. I speak, because I fear the terrible doom that must await the opposers, the indifferent, the unbelieving. I speak, because the graves of the heathen are opening daily, and their spirits hasten to the bar of God to bear terrible witness against the lethargy of the Church. I speak, because, dear brethren, we shall soon cease to labor, our eyes will soon close, our tongues will soon be silent, and our hands soon be motionless, and we ushered into the presence of God. I speak, because I tremble with apprehension of the deserved anger of God, should we be so untrue to our vows, so unfaithful, and unloving to Jesus, as not to obey when with a voice so loud he says—this is the way, walk ye in it. Oh, brethren, pardon your brother, if with an imploring voice he entreats you to go up to our Convention determined, by the grace of God, to awaken every slumbering energy of the Church, whether of men, or means, or prayer, for the extension of the gospel at home and abroad. "While we live on earth, if we are faithful to our high vocation, we shall pursue these hallowed triumphs; and we shall leave this work in unimpaired energy, to hasten on that result which shall stamp the seal of eternal truth upon every jot and title of the sacred volume; to brighten the splendors of the prophetic page into still more glorious history, and to fulfil that mystery of God, that consummation over which earth with all her tongues and heaven with all her chaste beatified, shall roll the triumphant notes and lofty swell of the final anthem. "Hallelujah, for the Lord God Omnipotent reigneth."

Happy had it been for us, if in view of so much to be done, and so little accomplished, we had little else left for our annual and triennial councils than to consult how we might best translate into action the petition, Thy kingdom come. But alas, anxiety, disquietude, and distress are extending to the very borders of our Church. Just when every thing was in movement, when with apostolic zeal and piety the Church was rising in her properly aggressive character to dispense the blessings she had received, just at the hour of hope when all things seemed to indicate happiness and health and devotion in the Church, we have been called to witness another spirit whose efforts strangely contrast with all this; in short we are called to witness a company of "conspirators," to adopt the term of one of the prominent men of the party, conspirators against the whole present arrangements, order, and tastes of our Church. Here, for the sake of brevity, let me speak in the words of Goode, who has well studied the whole system as thus far constructed by the Oxford Tractators. "It would be difficult to overrate the responsible issues at the present time upon the heads of our churches. There are those within the Church who, so far from being affectionately attached to her doctrines and practices, think that the very 'mark of being Christ's kingdom' is 'but faintly traced on her,' mourn over her articles and services as framed by persons of a thoroughly unscriptural spirit, and framed '*for the establishment*' of a system which they believe to be even anti-Christian, the religion of corrupt human nature; and avow themselves 'ecclesiastical agitators,' purposing to avail themselves of every means of overturning that system, and 'unprotestantizing' the Church. There are others who, having adopted with all the ardor of youth and inexperience, the same views, are seeking to enter our Church, that they may add their efforts to the accomplishment of the same end. All the oaths, declarations, and subscriptions required by the protestant restorers of our Church as safeguards against the re-introduction of those doctrines and practices to which these persons are attached, form, in their view, no impediment to their either remaining or seeking to become ministers of a Protestant Church, for the purpose of unprotestantizing it: the righteous end sanctifying, I suppose, (according to the well known 'Catholic' doctrine,) the unrighteous means. This is no question then, of high or low Churchmanship, of Calvinism or Arminianism, of this or that shade of doctrine, in which a latitude may be allowed. No, as the Tractators themselves tell us, '*every vital truths*' are concerned in the change they desire to effect in our Church, even '*matters of life and death.*' It becomes not me to say more, than earnestly to pray that wisdom may be given to the rulers of our Church in this crisis in her history." Goode's Divine Rule, v. I. Pref. xviii.

May we not believe in the holy Catholic Church "without advocating or embracing principles which lead to conduct such as here exposed? May we not love our Church without all this feverish thirst for antiquity? Yes, we do love the Church as apostolic in form, as possessing a service beautiful and devotional, as descended from a noble army of martyrs, as having enriched the world with a consecrated literature, as by no means deficient in a splendid array of men such as Scott, Newton, Wilberforce, Buchanan and Wilson, all these should endear the Protestant Episcopal Church to any Christian—let Christ bear all the glory—and let us contemplate the Church as Christ's body, we as members incorporate, his cause as our cause, and certainly we shall not bear the church a love less pure, less enduring, less efficient. But, brethren, when we see men among ourselves who would lead us to a system of many mediators instead of one—a system of mortification and bondage which our fathers were not able to bear, and for this deserting the glorious liberty of the Sons of God—a system which changes the whole foundation of a sinner's acceptance with God—a system to which is emphatically another gospel—a system which if it ever rise into power must put in jeopardy the very palladium of the reformation—a system based on the wild and inapplicable rule of Vince mus Quod semper, quod ubique, ab omnibus, instead of the simple, Thus saith the Lord—a system which, while it exalts all that is ancient, manifestly and thoroughly reverses the whole apostolic order of declaring the gospel of Jesus Christ; when we see a portion of our brethren ready to apologize for, if not embrace such a system, shall we not exclaim—not tradition, but Scripture! Not Rome in her degeneracy, but Rome as Paul left her justified by faith, rejoicing in hope, patient in tribulation, continuing instant in prayer. God forbid that we should glory save in the Cross of Christ—not the cross within us—but that cross to which was nailed the hand-writing of ordinances which was against us.

Brethren, in view of the recent development in New York, in connection with what has long been the very doubtful position of affairs there and in other portions of our Church, my language is not too strong when I say—our Saviour's cause is suffering daily. The time has come, when there ought to be, there must be some official testimony, which may go out with the broad seal of our Church affixed. Our duties as members of a Protestant Church, and the perils into which that church is brought, imperatively demand of us an explicit testimony against all the peculiarities of Oxfordism. Our noble Bishop has done it fearlessly and ably in his capacity as chief shepherd, let us go up and unitedly bear testimony as a council of the Church in this Diocese. We want our Epis-

copal Charges backed with the full and explicit testimony of Clergy and Laity. We must hear the church, not the church as Rome defines her, but the Church as the Acts of the Apostles exhibit her. Say not there is no occasion of any such additional testimony, seeing we have a standing protest in our Articles. I know our Articles are explicit, I know our Homilies are full and clear. I know that history contemporaneous with the period in which our Articles were framed and our Homilies written place them all in a blaze of light. But what boots all this? I may go forth as a herald of peace and preach the doctrines of the Reformation, and yet these very doctrines may be scorned and every Protestant interpretation of our Protestant Articles may be treated with contempt and scouted by men who wear the same uniform and march under the same banner with myself. I tell the church that such men and such proceedings are wounding our Lord. These men clog the wheels of the chariot in which Messiah should go forth conquering and to conquer. As Protestants we ought to know whether there is any thing in our organization to prevent us from being signed over to the Pope. The time has come. Dangers and duties crowd on us. Multitudes, multitudes in the valley of decision. Every Convention of our Church ought now to assert herself true to first principles. Relying on the grace of God let us be true to our principles. Let us demonstrate to the world that the high commission of our Church is to do the Lord's will in the Lord's way. Let us evince that the consuming desire of our hearts is to enlarge the boundaries of light and mercy. A system of externals, a lengthened ritual service will crush us. We must move unfettered as the Apostles, if we would do the work of the Apostles. Therefore, let us hear our unanimous testimony against every thing which tends to Rome. "That such a controversy should have arisen in our Church is deeply to be regretted. The agitation of such questions necessarily produces disunion and party spirit, the great causes of weakness, disorder, and ruin to any community that is afflicted by them. The powers of the church are thus paralyzed, her energies spent in useless, and worse than useless contentions; her friends are discouraged and perplexed, her enemies triumph; her God is displeased, and her strength departs from her. How great the responsibility of those who have raised such a strife within her, and made it a duty incumbent on those who have any regard for her preservation, to arm themselves against their brethren for the defence of her very foundations! But when matters of such moment are at stake, when the question is, whether the true Catholicism of our reformers is to give place to a system of doctrine and practice altogether unsound, and the corruptions from which our faith and worship have through the mercy of God been purged, are to be re-introduced into our Church, it would be culpable indeed to remain a neutral, a silent, or an indifferent spectator. It becomes the duty of all to do what may be in their power to prevent such a result. The zeal, and earnestness, and perseverance, with which popish views and principles are urged on the public mind, under the abused name of catholicism, must be met with correspondent efforts to unmask their unsoundness and dangerous tendency. In a word, if the cause for which the martyrs laid down their lives was one worthy of their blood, it is the duty of those who have succeeded to the possession of privileges so dearly purchased, to contend with similar devotedness for their preservation and transmission unimpaired to their children." Goode's Divine Rule, v. I. Pref. xxvii.

I hope, dear brethren, your lives will long be spared. May God preside over all your deliberations and fill you with his Spirit!

Yours very truly, R. S. K.

A friend desires us to copy the following communication, from the "New York Express." We hope it may tend to awaken increased interest in the sailor:—

SAILORS' HOME.

It is truly worth a walk to Cherry street, on the part of our merchants, or strangers at the present time in this city, to make a call at this most admirable establishment, where inmates in the house are specially appointed to accompany visitors, at all times, through every part of the building. At the hours of ½ past 12, at 7 A. M., or 6 P. M., they now see a sight worth looking at. They may see 250 of the best Seamen in the world, sitting down to their meal, entirely freed from the discipline of the ship, and conducting themselves with a stillness, propriety and decency that would be creditable to our most expensive and fashionable Hotels. How different are the reflections and notions which such a scene inspires from what they used to be of "Jack on shore;" then a poor, miserable, despised, neglected drunkard, let loose from bondage, and in the full indulgence of every species of sensuality. It is gratifying to observe the influence which this and kindred institutions, kept as temperance boarding houses, are exerting on the moral, physical, and social habits of the sailors who frequent this port. That influence ought to be fostered by every merchant who in any way, derives any benefit from the sailor, and every philanthropist who can be made to feel that seamen belong to the human family.

It is gratifying to perceive, that mariners are daily becoming more and more attached to homes where they are sure of being protected and cared for. After encountering the dangers of the sea, they have more need than other men of being guarded from making shipwreck among "the breakers" on shore.

The number of deposits in the Savings Bank during the year, it is said, from this establishment alone, is very large. His money, when he wishes it, is received from the sailor just paid off, by the Cashier, for whose acts the house is accountable, and put in safety at interest until called for and prevented from "burning a hole" in the owner's pocket. He is thus secured in one way at least, from the thousand temptations which half an hour's walk along the streets might expose him to, and on his departure for a long and dangerous voyage, has means for providing himself with many comforts, which ere he sees the green land again, he will truly need. At this establishment likewise, as it is a public institution, conducted by benevolent and responsible trustees, he has a home where he deposits all his valuable articles, which he may not need till his return, and in case of accident to himself, may direct them to be finally disposed of to his family or friends in any other part of the country. Sailors' wills are sometimes found in the store room of this valuable institution, naming their effects after they have been lost at sea, and placed in proper hands. Their baggage is kept for them free of expense, and they are certain that in a building constantly insured with its contents, which has cost the society who holds it over $40,000, it can always be found. This in the instance of the death or change of residence of a private individual, might not uniformly be the case. The sailor therefore here, truly has "a home," to this place he may at any time write, and give directions which may reach his family or friends.

He here too is sure of possessing true friends, as long as he conducts himself well; and he has an increased motive for so doing, as he knows that at any time he can refer, if desirable, for his character to persons here by whom he has been known. It is cheering to see the elevation of seamen through the influence of institutions like this; and above all, to find an increasing disposition on the part of our merchants and insurance offices, as well as private individuals to sustain them. But a few days since a donation of $500 was made to it, the writer understood by one of these offices,—and the ground on which the gratuity was bestowed, was the increased security of the shipping interest, from the sober, enlightened, healthful and well disposed crews which it daily furnishes to vessels bearing to other lands for profitable exchange, the avails of our industry, and the products of our soil. The writer was highly gratified on entering by accident, the reading room of this excellent establishment, immediately after breakfast, on Sunday morning a few weeks since, in the midst of Captain Richardson's usual short address to the inmates of the household, at this hour. Nearly every man belonging to it, was voluntarily present. The kind and judicious advice that he there heard given to the interesting group of over 200 seamen before him, now beyond the reach of the boatswain's whistle or the second mate's call, or the stern discipline of the quarter deck, fell on ears and on hearts, on which it could not be lost.—The speaker had 30 years followed the sea, and here he seemed to be in his proper place, the true friend of the *Sailor on shore*. If Jack heard no sermon, he listened to what in his own phrase perhaps, he might call "a yarn" that was worth fifty to him, under less propitious circumstances. C.

New York, Watts st., Aug. 16th, 1843.

The Episcopal Recorder.

PHILADELPHIA, AUGUST 26, 1843.

THOU DIDST OPEN THE KINGDOM OF HEAVEN TO ALL BELIEVERS.—The same fatal act of transgression that shut man out of paradise, shut the portals of heaven to his entrance. Sin threw at once a cloud of sorrow and gloom over this hitherto bright and blooming earth, not only in that it despoiled man of his present peace and purity, and moral dignity, but also in that it blighted all his future hopes, and heavenly expectations. The glory, and beauty and attractions of Heaven were pictured forth to his view in the pure clear sky,—the bright and glorious sun, the silvery moon, the ten thousand golden stars that hung upon the curtain of night, and gave splendor and beauty to the whole vaulted arch above. That heaven around which clustered such visible glories, was to have been the future home of man. But, alas, the fatal act of disobedience in the garden shut and barred its every portal. Man, unless his relations to God were changed, and a radical alteration in his character produced, which neither he nor any other created being could effect, could never enter that heaven. He could still look up and behold the gorgeous pathway that led to its gates, the bright sky, the golden sun, the expanded azure vault,—he could gaze upon the shining orb of night, and those thousand glittering stars that studded the chambers of the heavens, and think of the glorious city beyond,—but it was forever shut against his entrance. A ransom however was found. A deliverer came out of Zion. Jesus, the mighty conqueror, the God-man, appeared. He did what no creature could have done, he wrought out man's redemption. By His own death, He destroyed him that had the power of death. He rose triumphant, the conqueror of hell and the grave. Then went up to heaven's gate, his celestial chariot bearing the mighty victor, and a voice preceded his coming, saying, "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in." It was a voice which the keepers of Heaven's gate were accustomed to obey. Instantly the ten thousand golden portals of the celestial city were thrown wide open. Jesus had done his redeeming work. Jesus entered with his triumphant chariot. And thus, blessed Jesus!—"when thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." What a glorious event was this! How it changed the prospects, and rekindled the hopes of a lost world! The gates of heaven are no longer shut. Not a weary pilgrim that treads this vale of tears, but may go up the heavenly mount, and find free admission to the holy, happy city. Blessed Jesus, "thou didst open the kingdom of heaven,"—it is open still. But here mark—he opened it only to *believers*—it is open still only to such. A believer is one who renounces and forsakes his sins, who renounces his own righteousness and all hopes of salvation in himself, and looks only to Christ for wisdom, righteousness, sanctification and redemption. One to whom Christ is inexpressibly precious. "Unto you who believe he is precious." Do I believe? Is Christ thus precious to me? If so, then may I hope that he has opened the kingdom of heaven for me, and, as the great Shepherd of the sheep who has promised that none of his shall perish, but that he will watch over them and guide them through every peril, he will bring me at last through infinite grace to behold him in his beauty, in the midst of the assembly and Church of the first born who are in heaven.

THE REV. HENRY BLUNT.—It will be an occasion of deep regret to many of our readers, to learn that this distinguished divine, whose heavenly spirit shone forth with such celestial radiance in all his writings, has terminated his earthly career. He has been for a long period in very feeble and declining health. He departed this life July 20th, at six o'clock, at his own Rectory, Streatham, Surrey. A London paper, which brings us this intelligence, says, "His death was in harmony with his life. His intellect clear; his faith unclouded; his spirit humble, affectionate, thankful, cheerful, happy; his interest in the Church and in the cause of his Saviour undecaying.

"With such evils as those now brooding over the Church, that announcement of the olden time is vividly recalled to the mind by such events as that which we now deplore:—'The righteous perish and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come.' For ourselves we mourn. For him we shall rejoice. 'He has entered into peace: they shall rest in their beds, each one walking in his uprightness.'"

The Rev. Francis Close of Cheltenham, the Sunday succeeding Mr. Blunt's death, preached a funeral sermon in his own parish Church, at Cheltenham, in the course of which he "contrasted the death-bed of a righteous man, with that of the unfortunate Col. Fawcett (the melancholy termination of whose life in a duel with Lieut. Munro, a near relative, must be fresh in the recollection of our readers,) and made some forcible remarks on the barbarity and sin of this mis-called 'code of honour.' He afterwards gave an interesting and affecting account of the life and ministry of his deceased friend."

THE UNSEARCHABLE RICHES OF CHRIST, THE THEME OF THE MINISTRY.—At a time when the peace and purity of the Church are fearfully menaced with fatal error bursting in like a flood, we look with peculiar and increased interest to the counsels delivered from time to time by the Chief Pastors of the flock. Probably there never was a period in the history of the American Episcopal Church, when the published Sermons and Charges of our Bishops delivered at annual Conventions, at the anniversaries of our Theological Seminaries, or on ordination or Consecration occasions, were calculated to exert more influence either for good or for evil than at the present. In consequence of the successive "agitations," produced by the Tractarian movement, the mind of the whole Church seems to be in a state of unusual ferment—and hundreds are manifestly ready to be led in any direction whither their leaders point the way, though it be to the adoption of all the errors and superstitions of the 4th and 5th centuries. Amid so much that is alarming, there is great comfort and cause for thankfulness, that so many of those who are placed as superintendants and governors in the Church, continue steadfast—have in no sense been drawn away to "another gospel," but still stand in the "old paths"—and still say:—try no new path—"go thy way forth by the footsteps of the flock." Such pre-eminently is the counsel contained in the discourse before us, the title of which stands at the head of this article. It is just what we should have expected from the amiable and excellent Bishop of Delaware, whose trumpet never gives an "uncertain sound." This discourse which is founded upon the text, Eph. iii. 8, "*Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ*," was delivered at the late annual commencement of the General Theological Seminary in St. Peter's Church, New York. Better and wiser counsel was never uttered in the ears of young men going forth to assume the responsibilities, and enter upon the duties of the sacred office than was given by Bishop Lee on this occasion. If our young men could enter into the spirit and depth of the gospel, and have any adequate idea of those "unsearchable riches" which ought to be the constant theme of their preaching, there would be little place left among them for error or false doctrine. Bishop Lee very naturally and logically deduces from his text, the truth, that "*The office of preaching*, declaring the glad tidings of these unsearchable riches, is here marked by St. Paul as among *the chiefest* and *most honourable* of his apostolic duties." He discards the idea, that administering the sacraments is the grand work of the ministry, quoting Paul's own words, that Christ sent him "not to baptize, but to preach the gospel." While preaching is among the highest duties of the ministerial office—the great subject of this preaching must be "the unsearchable riches of Christ." "We must never weary"—is the language of the Rt. Rev. Preacher—"of Christ crucified. We must exhibit the precious doctrine, as the centre of all those converging truths, from which it may not be separated. The original apostacy of man, the resulting ruin, the spiritual and everlasting death induced, the foulness and malignity of sin, admitting no remedy but the one revealed from heaven, the unspeakable love of the Triune God for wretched and degraded man, the holy law requiring vindication, omnipotent justice demanding to be satisfied, the infinite value of that atonement, which is 'a full, perfect, and sufficient sacrifice for the sins of the whole world;' these and kindred truths, must enter into our conceptions and exhibitions of the riches of an incarnate, suffering, dying Christ: unsearchable truly, inasmuch as they are things into which angels desire to look.'"

Bishop Lee adheres to the good old way, of bringing each impoverished soul, individually, and directly to Christ, and the unsearchable riches of His grace—instead of adopting the modern Tractarian idea of a corporate life—a life derived from union with the Church. This salvation must be individual, personal. The following extract will exhibit the Bishop's views on this subject.

"We are to preach the unsearchable riches of our crucified Lord, in their unlimited application. We have adverted to their wide extent and unrestricted efficacy. But it is needful for us to bring them within the reach of each of those to whom we proclaim. 'Ho, every one that thirsteth, come ye to the waters!' That our ministry be successful, it must, through the divine benediction, persuade sinners individually to be reconciled to God; it must meet the demands of the inquiring, guide the perplexed and direct the penitent, with distinctness and simplicity, to the Lamb of God. In our dealings with the subjects of our ministry, no one thing is more important, than clear and definite statements of the way of personal acceptance with the Almighty. If we fail here, we fail entirely. It matters not to the impoverished soul, that we declare the riches of Christ to be unsearchable, if we do not show it, without perplexity, how its own deep wants may be relieved, and itself be 'enriched in every thing' thereby. It is our most important office to bring the famishing to eat of the bread of life, the thirsting to drink of the living water, the unclean to bathe in the opened fountain, the sick to apply to the Great Physician and to conduct the fugitive within the very walls of the city of refuge. On the great point of saving union with Christ, there should be no obscurity in our statements. And if we follow the plain teachings of the Scripture, with which the voice of the Church entirely concurs, we shall be at no loss to answer that most important inquiry of the immortal spirit, 'what must I do to be saved?' We shall be thus led to a clear and impressive exhibition of that doctrine, which our eleventh article asserts to be 'most wholesome and very full of comfort,' to wit, that 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings.' Upon this point, if we would convert the sinner from the error of his ways, if we would comfort them that mourn, and train up disciples who shall bring forth the fruits of righteousness, and be ready for every good word and work, our 'trumpet must give no uncertain sound.'

"'Faith,' saith our Homily, 'giveth life to the soul, and they be as much dead to God without faith, as they be dead to the world whose bodies lack souls.'* 'This faith the Holy Scripture teacheth us—this is the strong rock and foundation of the Christian religion—this doctrine, all old and ancient authors of Christ's Church do approve—this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vainglory of man—this, whosoever denieth, is not to be accounted for a Christian man—nor for a setter forth of Christ's glory—but for an adversary to Christ and his gospel, and for a setter forth of man's vainglory.'†

"Instructed carefully, as you have been, my younger brethren, in this important truth, we do not fear lest you give any encouragement to licentious perversions of this doctrine to allowed continuance in sin, or to such false exhibition of it, as dispenses with the need, or nullifies the obligation of the ordinances of Christ's Church. Of such abuses we suppose you to be in no danger. But it is very possible, brethren, while professedly assenting to this important article of our faith, so inadequately to apprehend its value, so imperfectly to exhibit its true features, that the effect of our ministry be weakened or paralyzed, the way of acceptance be little understood by the people of our charge, aye, and those 'perish, for whom Christ died.'"

After having delineated the "unsearchable riches of Christ," Bishop Lee proceeds to state some of the things which may hinder the minister of the word from proclaiming these riches successfully—and in fact wholly defeat his success in the great duties of his calling. The first cause of failure stated is—the want of true, experimental religion on the part of the preacher. Listen to the following judicious remarks:—

"We shall be prevented from preaching these unsearchable treasures, *by not having ourselves participated in them*. The riches of Christ must not only be understood theoretically, but made our own. 'In every thing' we must 'be enriched by him,' ere we can be successful instruments in enriching others. In witnessing a Saviour's love, we must 'speak that we do know, and testify that we have seen.' 'I believed, therefore have I spoken.' However highly we value the thorough training, the discipline of thought, the range of learning, the varied acquirements of a complete theological course, we must yet insist that there is a knowledge of Christ, more needful than any other, to be gained, not from systems and lectures, but from the Lord himself. Christ must be communed with by the quickened soul. The riches of his saving knowledge and grace, must not only be heard of in the academy, but taught by the Holy Spirit in the inner chambers of the soul. From 'the abundance of the heart' must the mouth speak, and the pen indite, 'the excellency of the knowledge of Christ Jesus our Lord.' Our own 'life' must be 'hid with Christ in God.' When we have found in him 'rest for our souls,' we may hope with success to lead others to the Redeemer's feet. Were our task merely to build up an outward kingdom, to induce men to call themselves by a particular name, or to unite in the rites and ordinances of christianity, as in themselves a sufficient passport to heaven, we might dispense indeed, with this hidden knowledge of Christ, this personal 'receiving of the Lord, and walking in him.'‡ But inasmuch as our duty is to build upon the only foundation 'a spiritual house, with lively stones, acceptable to God;'§ to win the proud, stubborn, worldly heart to repentance and godliness, to call the 'dead in trespasses and sins' to a new and holy life, to 'warn every man and teach every man in all wisdom, that we may present every man perfect in Christ Jesus,'‖ we must ourselves 'have heard him, and have been taught by him, as the truth is in Jesus.'¶ Then can we enter into the full meaning of those bursts of thanksgiving, those ascriptions of praise, which the mention of the name of Christ calls forth continually from the inspired penmen. Then we shall not be in danger of speaking of divine things in a cold and listless manner, or of finding the preparation and delivery of our discourses a burdensome task, instead of a delightful privilege. This, brethren, we must therefore require, as indispensable to the due exhibition of 'the everlasting Gospel,' that ye be yourselves men of God, that 'Christ dwell in your hearts by faith;' and that he be 'made of God unto you wisdom, and righteousness, and sanctification, and redemption.'"

The next cause of failure noticed, is the failing to adhere simply to this one thing of preaching Christ, and Christ alone.

"You may fail in 'preaching Christ and him crucified,' by *becoming weary of the simplicity of the Gospel*. This will be the case, if its plain and humbling verities become, in your eyes, trite, unpalatable, or inadequate, and you reach after something more recondite and elevated. There is such a thing as losing our relish for 'the doctrine that is according to godliness,' contemning its principles as unworthy and meagre, or confounding them with sectarian tenets or fanatical perversions. Thus may its avowed teacher become in fact 'ashamed of the Gospel of Christ,' and be drawn to put, in the place of its heaven-derived truths, 'the inventions of men.' Under the idea of depth, penetration and discernment, of superiority to common-place declamations, he may be led to eschew 'the faith once delivered to the saints.' On the one hand, he may substitute for it 'the oppositions of science falsely so called,' be himself 'spoiled,' and help to spoil others 'through philosophy and vain deceit,' or on the other, he may be led to excessive exaltation of the ritual of religion, so as to magnify the body at the expense of the head, and to esteem the house worthy of more honor than the builder."

We regret that our limits will not permit us to present farther extracts from this truly admirable discourse.

A SCENE AT HOME—AND AT SEA.—It was on a cold night in the chill month of January—while the snow was fast falling, and the wind whistled drearily, that a ring of the bell was heard at the door of a large elegant house in one of the pleasantest streets, in ———. The family were all gathered around a large brilliant grate of ignited anthracite. The delightful temperature of a bland summer's atmosphere, was diffused through the large elegant drawing room in which [illegible] cheerfulness and the indications of high intellectual enjoyment sat depicted on the countenance of the father. Time had whitened his locks, but had not taken aught from the vigor or elasticity of his frame, or altered in the slightest degree, the ardor with which he pursued the acquisition of knowledge. He sat with a book in his hand half closed, looking into the fire—though evidently in deep meditation. The mother sat on the opposite side in a large elegant easy chair, silently watching the progress of combustion in the ignited Lehigh—and occasionally glancing her eye over the group around her, which were made up of a married daughter with two children, who were frolicking in all the hilarity of sportive childhood, and two or three younger sons. In the corner sat the eldest of these who was just entering upon manhood. Though his health was somewhat delicate, there was no want of buoyancy of spirits. The gay smile seemed at home on his countenance, as he talked on, enjoying every thing and communicating enjoyment to all around him. But a shade of sorrow seemed to come over the mother's countenance as oft as her eye was turned towards the corner where he sat. That son on the morrow was to leave the paternal roof. The next day was fixed as the time of his embarking, on a voyage for South America. It was deemed expedient both for F——'s health, and for other reasons, that he should accompany the ship ——— in her voyage to *Mont Video*, and *Rio Janeiro*.

The mother could not object to the expediency of the arrangement, but when she thought of the lateness of the season—when she thought of the angry winds and rolling waves that he was to encounter—and of the watery grave that he might find—and then when she looked upon her child, the tenderness of the mother burst forth, and she could hardly suppress the rising tear. But that ring of the bell, of which we spoke—whose entrance did it betoken, into the midst of this quiet family circle?

It was their pastor, who had called to spend the evening with the family, and who was soon seated in the midst of this group.

Conversation soon became enlivened and the evening passed pleasantly away; the mother participated in the interest that was awakened, and became cheerful and happy. Before the pastor arose to take his departure, he was invited to lead the family devotions. It was a lovely sight to see all that family around the domestic altar. When bowed there, the world seemed shut out of view, and heaven was brought near. The voice of prayer went up, and entered the ears of the Lord of Hosts. Every interest connected with the family was remembered, and especially the case of that son, that on the morrow was to embark upon the mighty waters. Earnest supplication was made that he might be preserved from the perils of the ocean, and be led by what he saw, to love and serve the ocean's Creator. The possibility that it might be the last night that this dear son would ever pass with his parents, was contemplated—and petitions were offered that should this be so, he might be prepared through the blood of the cross and the sanctification of the Spirit to meet his parents at the right hand of God.

When that family arose from kneeling around the domestic altar, their eyes were suffused with tears, and the mother could not refrain from saying, with bursting emotions, may this prayer be answered especially to dear F——. Unusual seriousness sat on that young man's countenance, and the minister, as he left this sweet family circle, could not but hope that his visit had not been altogether useless.

Weeks had passed away. F—— was now on the great deep. He began to experience in a fearful manner the perils of the sea. The vessel in which he sailed, was on the 10th of Feb. in Lat. 28° [illegible] and Long. 45° West. It became, what the sailors term, exceedingly squally. After dinner, however, the prospect seemed to be far more encouraging. Heavy clouds had passed over to the leeward, but before them every thing was bright and clear. In a short time, however, the Second Mate announced that a water-spout was close upon them. With great effort they escaped its destructive contact. The water-spout, however, was immediately followed by a whirlwind, which blowing from every quarter, struck the vessel and instantly capsized her, even without breaking a single spar. The sailors and passengers escaped to the side of the vessel, where they hung for about an hour, when a calm succeeded. They then attempted to cut away every thing, shrowds, backstays, &c., but the masts held on without breaking. The hold was soon filled with water and burst open the hatches. In about an hour the masts gave way, and the vessel again righted. F——, and others, now found a standing place on the poop deck, where they remained in awful incertitude as to what was to be their end for a long time. In the mean time they saw a Brigantine, which made several tacks as though picking up the wreck. They instantly hung out signals of distress. She seemed to be approaching them, and actually came so near, they could almost see her hull, and then stood off—leaving them in utter hopelessness and despair.

After four days continuing in this state, they succeeded in pumping the water out of the ship, and to their great joy found she did not leak. They then contrived to fix up a sail. They had no compass and were obliged to sail by the sun and stars. At length a Brazilian vessel discovered them and towed them into Villa de Cananea, some 300 miles South of Rio Janeiro. They were thus mercifully rescued from the jaws of death.

An incident that occurred during the wreck must not here be omitted. They had on board some two hundred and fifty volumes of books. The only one saved in good order was a large Bible belonging to one of the passengers. When the water burst in and swept everything out of the cabin, this Bible, after the vessel had righted, floated back on to the deck which was covered with water, open at the cviith Psalm, the first verse, which would naturally meet the reader's eye, as the page was arranged, being verse 23, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

This was a very remarkable coincidence, and deeply affected the mind of F—— and others who read these striking verses. The above facts, we received at the time from the most authentic source. Do not the whole series of incidents now related, clearly show that there is a God above, who heareth prayer? Who can doubt that the united prayers of that family circle, the last night which F—— spent at home, were heard in heaven? Who can say that the fervent breathings of that mother's heart, ascending in prayer to heaven, did not instrumentally save that floating wreck and all its crew from a watery grave? How much encouragement have we to *pray always*, and "with all prayer and supplication to make our requests known unto the Lord," who knows all things before, but "will be inquired of concerning this thing?"

* Homily of Good Works, p. 38.
† Homily of Salvation, p. 21.
‡ Col. ii. 6.
§ 1 Peter ii. 5.
‖ Col. i. 28.
¶ Eph. iv. 21.

THE AMERICAN SUNDAY-SCHOOL UNION.—We would call attention to a statement of the affairs of this Institution, which will be found on our third page under the head of General Intelligence.

A DIFFERENT ASPECT FROM THE GOSPEL.—Bishop Wilson, Bishop of Calcutta, and Metropolitan of India, has, in his Metropolitical Charge, very happily and clearly shown in what respects the Tractarian system wears, in its general features, a different aspect from the gospel as revealed in the New Testament. We have already spread before our readers the preface of that Charge which was more particularly addressed to the Bishops of India. The Charge itself, which is a production of great wisdom and ability, consists of two main divisions. The one relates to the concerns of the Metropolitical province of India—the other refers to the great interests of religion, and of the Church more particularly as it respects England. He directs his attention particularly to what he terms, "the most momentous struggle in which our Church has been engaged since the period of the blessed Reformation—a struggle which lies between the Bible on the one hand, and tradition on the other; between primitive Christianity, and the Christianity of the fourth and fifth centuries; between the settlement of our Reformed Church by Cranmer, and the deteriorated standard of a later age; between the gospel according to God, and the gospel according to man."

"To the leaders, of that party in the strife," to use the language of the Churchman's Monthly Review, "which we may designate by an epithet of their own coinage and adoption, as the 'Unprotestantizing party'—or, more prophetically, as the party which is 'continually receding more and more from the principles of the English Reformation,' Bishop Wilson concedes that they hold the fundamental facts of redemption. He expresses his thankfulness to Almighty God, that such soul-destroying heresies—such as the Socinian, the Arian, the Pelagian, the Neologian are unmingled with their teaching. But here he stops. He does not, like some of his brethren of the Episcopal College, represent their endeavours to revive the *discipline*, as affording a counterpoise, and more than a counterpoise, to their influence in depraving the *doctrine* of the Church; he does not, in commendation of their zeal in restoring an obsolete ritual, overlook or extenuate their deviation from the simplicity of the faith; he is not so fascinated with the contemplation of the superstructure as to pass over, unheeded and uncensured, the intermixture of Tractarian sand with the solid rock of the foundation; he is not so distracted by the shadow of things to come, as to disregard the obscuration of the body, which is Christ. And most manly, solemn, and impressive—every way worthy of a Christian Bishop—is the language in which he pronounces his episcopal judgment, and disclaims the flattering unction of smooth words with which some of his brethren have honied the brim of the cup of censure; and which, with the subtlety that is characteristic of the school, the Tractarians have studiously paraded as unmingled and unqualified praise:—

"If I cannot allow, with many, that the early series of their tracts was of a salutary tendency, or that their subsequent efforts have been in the right line, or that they have, on the whole, strengthened the outworks of our Church, it is because I arraign their entire system of a tendency to sap the gospel of Christ; because I charge them with having taken the Church by surprise, and having long and cautiously concealed their ultimate views; and because I accuse them of making tradition, written and unwritten, a joint rule of faith in the sense of controlling the meaning of Scripture, the sandy foundation on which their whole fabric is reared. To show the full danger of this, I know not that I can pursue a clearer method, than by pointing out:—

"I. In what respects this new system wears in its general features, a different aspect from the gospel as revealed in the New Testament.

"II. How it is actually destructive, by implication, of the several doctrines of the gospel itself.

"III. The event to which we may be certain the whole is hastening, from its assimilation to the principles and progress of Popery."—(pp. 34.)

We proceed to subjoin the extracts we proposed, which illustrate our first remark, that the Tractarian system wears a different aspect from the gospel. On another occasion we purpose to furnish our readers with the illustrations which the Bishop gives, how this system is actually destructive of the several doctrines of the gospel itself.

The Bishop says:—

"It is not one or two overstatements to which I object—it is not merely a stronger tone of what used to be termed High Churchmanship—it is not a single Tract or a single argument—it is not an obscurity of expression on this or that doctrine that I object to—it is the aspect and bearing of the whole system, that constitutes the danger which I am now anxious to point out.

"1. If I read any of the works of these traditional authors, and then open the New Testament, I find myself in a different world. I feel that I am no longer in the school of St. John and St. Paul. Their general language is not the language of the inspired writers. Their way of stating *doctrines*, is that of Tradition, and the Fathers, and the Schoolmen.

"2. The grand object presented to the view of lost man by these writers is not that which the Gospel sets forth. 'Jesus Christ and him crucified,' was the great theme of the preaching of St. Paul. But preaching itself our authors altogether discourage. And in such preaching as they do retain, the grand [illegible] earnestly, and with delight presented, is not Jesus Christ, the sacrifice of his death, his free offers of grace, intelligible and affectionate calls to repentance in his name, the promise of his Holy Spirit, the hope of everlasting life, and similar mighty truths. Instead of all this, the main theme of these authors is the Church, and what they call Catholicity, and kindred topics.

"3. The order of topics in the New Testament and in the Tracts, is widely different. In the Bible we have God's revelation in all its majestic simplicity. Every thing is in its place: every thing is in order, not systematic, indeed, but in order. The ground of acceptance is laid in the sufferings of Christ Jesus. The Holy Ghost is set forth as the author of spiritual life and power. The superstructure of good works is reared upon this sure foundation.

"In the Tracts we have a human and inconsistent system in all its feebleness and obscurity; a Gospel framed out of the materials of truth by an ignorant hand. All is uncertainty and disorder; a commixture of topics, of tendencies, of authorities. One part overturning another—all in conflict—all in collision—and Christ in his atonement and Holy Spirit thrust out in the midst of the confusion.

"4. In the New Testament there is a divine proportion as well as order in the statements made. There are matters slightly touched on or omitted, and others treated of at length, and made of the greatest importance. But in the authors before us this proportion is entirely reversed. What the New Testament is full of, they pass over slightly—what the New Testament passes over slightly, they are full of.

"5. The general method, again, of our attaining to holiness in this system is of a nature quite different from that of Scripture. In the Bible we are taught first to seek the grace of God in true repentance, and then to obey. Man must first be quickened, and then do the acts of a spiritual life.

"In the Tracts we are taught to become righteous as Aristotle held two thousand years since, by doing righteous acts, *i. e.* by acquiring a due preparation according to the dictates of a heathen philosophy, for the performance of good works. Then, and not be-

fore, we are fitted for the doctrine of the grace of God, and the effectual teaching of the atonement. Here all is man and his doings. Man begins, grace ends—just contrary to the Scripture method.

"6. Again, in the Bible you behold every thing with unveiled—in the Tracts with a veiled, face. In the New Testament all is light, access, mercy, liberty—an approach to God immediately through the one Divine Saviour, without human mediation or interference. There is no distinction of exoteric and esoteric doctrines. In the Tracts all is darkness, obstruction, and obscurity. You have first only exoteric matters proposed to you—the interposed Church, the sacraments, confession, the eucharistic priest, absolutions: at last you come to the salvation and atonement of Christ, as the esoteric secrets taught only to a few. In the one, you draw near with 'boldness to the throne of grace,' and come to God in Christ Jesus, as it were, face to face. In the other, the Church brings you nigh to a veiled Saviour.

"The general results of the two systems as to comfort, peace, a filial spirit, love to Christ, motives to effort, joy, hope of heaven, need not be mentioned; for the one is 'the spirit of bondage again to fear;' the other 'the spirit of adoption, crying, Abba, Father.'"

Washington College, Hartford, Conn.—An advertisement will be found in another part of our paper, furnishing information in relation to the facilities and advantages which this institution possesses for collegiate education. We are more and more impressed with the conviction that it is the high and solemn duty of Episcopalians not only to sustain by liberal contributions their own Colleges and schools of learning, but in all cases unless the circumstances be very peculiar to place their sons to be educated in institutions under Episcopal control, or supervision. The High School at Alexandria, D. C., has already shown the advantage of steady religious instruction in connection with literary and intellectual training. And we see from the advertisement referred to, that in Washington College, of the 247 who have been there graduated since 1827, eighty are clergymen in the Church, and twenty or thirty more are candidates for orders.

Ohio Convention.—The Annual Convention of this diocese will meet at Gambier on Thursday, September 6th.

We are pained to learn that the efforts of several of the companies engaged in supplying Ice to our citizens, to secure for their labourers the rest of the Sabbath, have been only partially successful. One of the largest concerns commenced the season with a stipulation that the persons in their employment should not be compelled to labour on the Sabbath, but the complaints of many of their customers forced them to the desecration of the day,—a peculiar aggravation of the hardship of the case is, that the companies will furnish a supply on Saturday evening sufficiently abundant for any waste during the night, and yet, the weekly respite from toil, that precious boon to which the poor man can plead a title stronger than the tenure by which we hold our houses and lands, cannot be had. In most other cases, benevolence, which costs nothing, is of easy exercise. It is a pity the exception to the rule should be one involving disobedience to the laws of God and man.

Another Missionary Gone.—With deep regret we see it announced, that another of our missionaries, the Rev. L. B. Minor, stationed at Cape Palmas, Africa, has been called away. He died on the 27th May. It is said all the other missionaries were well at the last accounts.

The Western Episcopalian.—We have received the first No. of this paper of which we gave a full account a few weeks since. It is to be published weekly at Gambier, by "A Committee of the Central Convocation of the Diocese."

The Protestant Churchman.—We have received the 2d No. of this new paper, in which we find that the Rev. R. C. Shimeall announces himself as the Editor.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. Richard M. Abercrombie has taken Letters of dismission from this diocese to that of New York.

MAINE.

We understand Dr. Henshaw, the Bishop of Rhode Island, has consented to accept the provisional supervision of the Church in Maine, as requested by a unanimous vote of the late Annual Convention of that Diocese.

MASSACHUSETTS.

The Rev. George C. Shephard, is now residing at Jamaica Plain, Roxbury, Mass., and has become the minister of St. John's Church, in that place, where he desires all papers and communications may be directed to him.

Board of Missions.—We understand that the late James Amory Appleton, by his will, recently proved in the Probate Court, bequeathed to this Board the sum of two thousand dollars, to be appropriated to the purposes of the two Committees—one half to each. Mr. Appleton also left five hundred dollars to Dr. Peter Parker, Missionary to China.—*Christ. Wit.*

CONNECTICUT.

The commencement of Washington College, Hartford, took place in Christ Church, Thursday, August 3d. The exercises are said to have been highly creditable to the graduating class, which consisted of 18 students. A writer in the Church Chronicle says:—"It was a cool delightful summer's day, and a numerous assemblage of citizens and strangers was present to witness the exercises. The clergy from all parts of the Diocese were there, and many from other States, had also come up, some Alumni and some not—to meet their old friends, and manifest their interest in the welfare of the College."

WESTERN NEW YORK.

Diocesan Convention.—This body assembled on Wednesday morning, the 16th, in St. Peter's Church, Auburn. Morning prayer was read by the Rev. Edward Ingersol, assisted by the Rev. Seth Davis, who read the lessons. The sermon was preached by the Rev. Lloyd Windsor. The Bishop administered the Holy Communion, assisted in the distribution of the elements by the Rev. Dr. Proal, the Rev. Mr. Van Ingen, and the Rev. Mr. Gregory. There were present over sixty clergymen entitled to seats, besides a number of others of this and other dioceses. More than forty parishes were represented by laity. The Bishop's address, always interesting, was peculiarly so on this occasion. We shall hope to present it to our readers in a short time in our usual way. In a hasty notice of the proceedings of the first day of the Convention, we can give but a very imperfect article. We gathered from the address in hearing, the following items: the number of confirmations has been 538; the Bishop has preached 139 times, ordained *seven* Priests and *three* Deacons, consecrated *three* new churches, instituted *two* rectors, admitted *nine* new candidates for holy orders, baptized *twenty* adults and infants, and travelled in the performance of his duties over 4000 miles. There are now in the diocese 103 clergymen.

We have never seen Auburn more full and beautiful in appearance than to-day. The Convention being very large, and the Presbyterian Theological Seminary in its Commencement exercises, have brought a large number of persons together on ecclesiastical business than are usually found in a place of the same size. The latter body just alluded to will have a subject calculated to awaken deep emotion, in the recent death of their President, the Rev. Dr. Richards. He was a man of long tried and great excellence, and an ornament to any body claiming him. It cannot be but his loss must be very deeply felt.—*Gospel Messenger.*

VIRGINIA.

From one of our daily papers we learn the new and beautiful edifice lately erected by the Protestant Episcopal congregation of Martinsburg, Va., was consecrated last week, by Bishop Meade—a large number of the clergy being in attendance.

Theological Seminary of Va.—The next annual term of this Institution, will commence on Wednesday, Sept. 27th. It is earnestly desired, that the old students be prompt in returning, and that all others who wish to join any of the classes, be on the ground by that day. —*South. Ch.*

OHIO.

The commencement of Kenyon College was held on the 2d inst. The graduating class consisted of three students. The degree of A. M. was conferred in course on seven Alumni of the College, besides being conferred as an honorary degree upon four others. The honorary degree of L. L. D., was conferred on J. W. Swift, Esq., Professor in Geneva College; and that of D. D. on the Rev. J. T. Brooke, Rector of Christ Church, Cincinnati. The winter term commences Sept. 20th.

INDIANA.

We learn from the Vincennes Gazette, of the 5th inst., that Bishop Kemper had just visited that place, and in connection with several other clergy of the Diocese of Indiana, had held during that week a series of very interesting services. Among the Episcopal acts performed by the Bishop was the consecration of the new Episcopal Church, which occurred on Wednesday. On this occasion six clergymen were present. In the evening of the same day, the Bishop held a confirmation and administered that impressive ordinance to four persons. On Thursday the following day, the Rev. W. Vaux, Deacon, was ordained to the priesthood—and is, we understand, to officiate statedly in the new Church at Vincennes.

MICHIGAN.

Bishop McCoskry consecrated a new church edifice to bear the name of St. Paul's, at Flint, July 2d.

FOREIGN.

We learn from the Liverpool Mail of July 15, that the Rt. Rev. Dr. Carey, Bishop of St. Asaph, has lately placed in the hands of trustees the magnificent sum of £20,000, for the benefit, after the death of his lordship and Mrs. Carey, of students elected from Westminster School to Christ Church, Oxford.

Consecration of Christ Church, Turnham-Green.—On Thursday the ceremony of the consecration of the newly-erected church for the parish of Chiswick, called Christ Church, Turnham-green, was performed by the Right Rev. the Lord Bishop of London, in the presence of a numerous assemblage of the neighbouring clergy and a large and respectable congregation. In the course of the day his lordship mentioned that the Church Building Fund, which he had been the means of establishing, had, during the last ten years, reached in amount to nearly 200,000*l.*, by means of which forty-two churches have been already erected.

Sudden Death of the Rev. Dr. Knox, Head Master of Tonbridge School.—The Rev. Gentleman had preached a most impressive sermon in the morning, from the words, "Jesus wept." In the afternoon, he walked to the church in good health, accompanied by his son, the Rev. Thomas Knox, intending to read the prayers, and for his son to preach. He had entered the vestry-room with his son but a few minutes, when, sitting down on a chair, he fell a lifeless corpse. In falling, the back part of his head came in contact with the corner of the iron stove, which inflicted a wound. Medical aid was immediately called in, but alas, the vital spark had fled forever. We do not recollect any circumstances occurring in this town for a length of time that has caused such universal regret as this occurrence. It is stated that Dr. Knox died from disease of the heart.—*Maidstone Paper.*

The Oxford Herald, which has lately changed hands, having given great offence to the Puseyites (whose organ it was under the old proprietorship,) they have determined on starting a paper in opposition, to come out early next term. The management, editorship, &c., will be completely under the control of the Tractarians.—*Manchester Herald.*

What is Puseyism?—This is a question which has often been asked, and almost as variously answered. Unhappily it is our lot this week to be enabled to supply a less equivocal answer than is generally given. On Sunday last, the Rev. J. Moore, Roman Catholic priest, read to his congregation, in the mass-house in Bath-street, the sermon for preaching which Dr. Pusey has been suspended; and, commenting on the said sermon, described it as a pure exposition of Roman Catholic doctrine. We will not weaken this fact by any extended observations. If the broad fact itself is not sufficient to command attention, a broad page full of animadversions would be utterly thrown away.—*Birmingham Advertiser.*

The Rev. Dr. Wolff, the eccentric but persevering missionary, has publicly offered to set out for Bokhara in search of Col. Stoddart and Capt. Conolly, whose fate is involved in uncertainty. The Doctor knows the place and its inhabitants, and expresses himself confident of restoring the captives to liberty. His letter is an appeal to the officers of the army to find him a companion—the expense of the mission to be defrayed by them.—*Watchman.*

A memorial to the Duke of Wellington, as Chancellor of Oxford University, directing his attention to the progress of what are termed "heretical opinions," is in course of signature.

Admiral Duff has presented a thousand guineas to the Exeter-hall Protestant Association.

The chaplain of the Edinburgh gaol has resigned his situation, having gone over to the "*Free Church.*" His *congregation* had a conscientious desire to follow their pastor, but the intolerant gaoler wouldn't allow them!

The Hebrew congregation of Birmingham are about to erect a national school in Lower Hurst-street, being the first institution of the kind established in the provinces.

A new college, in which young men, members of the Established Church, will receive instructions on the plan pursued in the English universities, has been established at Stackallan, in Ireland, and will be opened with the usual ceremonies on the 1st of August.

GENERAL.

For the Episcopal Recorder.

The Sunday-school Union, its Design, Usefulness, and Claims as a Missionary and Book-distributing Society.

The American Sunday-school Union, was instituted in May, 1824, to promote the establishment and improvement of Sunday-schools in all parts of our land.

Like the American Bible Society, and the London Sunday-school Union, the Managers are *laymen*. The Agents and Missionaries of the Society are clergymen—it can appeal to the churches only through clergymen—and most of the Society's publications (which are not written by females) have been written by clergymen—our organization thus happily combining the lay labor of the church with the healthful influence of her ministry. Officers of auxiliary Unions, and clergymen whose schools are auxiliary, have also the privilege of attending the stated meetings of the Board.

The main object of the Society is accomplished whenever a school is organized, let its denominational relations be what they may—our sole design being to collect into schools all the children and youth who need religious instruction; and when collected, to teach them the elements of truth and duty from the Holy Scriptures. In those parts of the country which are newly settled, or which have not the means of sustaining such schools, a Sunday-school Missionary collects the people of the neighbourhood together without distinction of creed, or sect, and proposes to them to open a Sunday-school. The time and place are determined, the most competent persons are selected for officers and teachers; and when they assemble, the Missionary superintends the organization, gives such aid and direction as the case requires, supplies elementary books and a small library, and goes his way. It is admitted, that under an efficient administration of the system he would be confined to such a sphere, that he would be able, after a short interval, to visit the new school, and repeat his visits from time to time until it shall be permanently established. And it is further admitted, that without such nurture it may die; but even with all the risk of a failure now and then, the effort has proved itself worth all it costs.

How many children and youth might be gathered into such schools, it is not practicable to ascertain. It would probably be safe to estimate the number in the valley of the Mississippi alone at one million. If we should take the ascertained destitution in some of the Western States as the criterion, the number would be half doubled! Not less than 20,000 schools would be needed to supply instruction to this number of destitute children. If we suppose ministers of the gospel, missionaries, and private Christians to do all they can to multiply schools, there will still be a great work left undone. Many communities are composed of various sects and parties, and would not readily unite for this or any other religious purpose but upon an equal footing; and upon such a footing our Society places them.

In the schools we assist in forming, the leading truths of the Bible, in the behalf of which a large proportion of Protestant Christians agree, are taught in a manner intelligible to little children—simple hymns are learned and sung—good manners are enjoined—and a kind, healthful influence is diffused throughout the neighbourhood. In a week or two the library is opened, and books, inculcating the most blessed truths of our holy religion, (without denominational peculiarities,) are put in circulation. They entertain, instruct, and excite the children and youth, and soon their happy influence extends to parents, neighbours and friends. If the school prospers, its advantages are more and more obvious, it becomes the rallying point of Christian sympathies and hopes; and soon rises into the more imposing relations of a Christian congregation and a church of Christ. The gospel ministry is then introduced, and thus, in due time, out of the seed sown in weakness by the humble, Sunday-school missionary, spring up many Sunday-schools, and other Christian enterprises, which adorn and bless the land. This is no fictitious representation. Many scores of cases might be specified, with names and dates, in which it has been fully realized.

We have said that not less than 20,000 Sunday-schools would be needed for the accommodation of the destitute; shall it be the blessed privilege of the American Sunday-school Union to establish even 1000! Surely our friends will not think such an effort too bold for a Society so well established in the affections and confidence of God's people as the American Sunday-school Union, even though it be in times of distress and darkness like the present. But to attempt even so small a portion as one-twentieth of the important work involves much labor and expense. Those most familiar with the details of such labor, will tell us that it is well bestowed when it results in the organization of one school a week. To judge of this, reference must be had to the state of a new country, and to the character and circumstances of the people among whom the enterprise is commenced. To collect the parents and children, and interest them in the scheme; refuting the objections of some, and encouraging the favorable suggestions and kind offices of others; to secure the services of teachers and instruct them in their duty; to see to the arrangement of the room and books, and the organization of the school, and to put the whole in proper order to be left; to do this, as it should be done, at the rate of one school every week the year round—will obviously require all the time and strength of one man. If there are no lost Sabbaths, through stress of weather or failure of appointments, or other causes, we shall have the result of a year's work, in fifty-two Sunday-schools. The salary and expenses of the Missionary, making due allowance for the usual hospitalities, will not fall much below $300. Suppose each of the schools raises $5 or even $10, towards a supply of books and requisites, there would be at least an equal sum to be furnished gratuitously; and this, at $10 a school, would $520. By this estimate we should have expended, say $800, in missionary labour and gratuitous aid to establish fifty-two Sunday-schools for the instruction (in each) of fifty children and youth, (or nearly 3000 in all,) and to supply each school with a respectable library of one or two hundred volumes. This would be an average draft on our benevolent fund of about $15 to a school, or thirty cents to each pupil, or about half a cent a Sabbath. But very little additional expense would be involved in maintaining it for three years, and thus the average annual expense would be reduced to about ten cents a head for schooling and the privileges of the library, or two mills a Sabbath!

Surely benevolent men cannot look with indifference upon such an agency as this, for the diffusion of knowledge, and morality, and religion, in the vast regions of the West. What higher, holier, nobler charity can be bestowed in any part of the globe? and what portion of its 800,000,000 inhabitants should share more largely in our sympathies, than those who speak our own language, live under the same government, and breathe the same air with us, and are invested with ample powers to sustain or subvert, to save or destroy, the cherished institutions of the country? Is there a more simple, unmingled missionary movement, at home or abroad, than that which is above contemplated? Does it not embrace, most obviously, the distribution of the Bible; the introduction of evangelical books and tracts; the building up of churches, and the establishment of the Christian ministry? All these ends have been oftentimes answered, even by the very imperfect and inadequate agency we have been able to employ. Give it a proper impulse, and it will prove itself, on the largest scale, equally appropriate and effective. We ask for means, then, to employ trust-worthy Sunday-school men, to go abroad, in the manner and for the purposes we have specified, so that SUNDAY-SCHOOLS may be opened every where, and the ignorant and untaught be gathered into them, to learn, to read, and obey the Scriptures.

But another object is continually before us, to which we can only allude. Applications crowd upon us for BOOKS, just as they do upon Missionary Societies for missionaries, upon the Bible Society for Bibles, upon the Tract Society for tracts; and like those kindred institutions, we have no means of supplying them, except what Christian charity affords us. If Bibles or tracts are gratuitously distributed, somebody pays for them. They are not printed and bound for nothing. The fund which is raised to circulate them is paid to the manufacturer of them; and, without this fund, they could not be had. Just so it is with a Sunday-school library sent to a distant and destitute school. The American Sunday-school Union pays a shilling for making a book. If we give that book away, we have nothing left with which to make or get another. The donation of books to Sunday-schools, is just like the donation of Bibles and Tracts, and we need the same aid from the churches and from benevolent men, to enable us to give away Sunday-school books which is needed to sustain the Bible and Tract distribution. The only question is, whether missionary labor and the distribution of religious books among children and youth, will be likely to do as *much good* as missionary labor and the distribution of religious books among them, after they are grown up. If so, let our efforts share proportionately in the prayers and alms of Christ's disciples. The friends and agents of the Sunday-school, Bible, Tract, and Missionary enterprises, are all aiming at one and the same great end, viz. the filling of the earth with the knowledge of the Lord. Each has its appropriate sphere, and to diminish aught from the value or the utility of either, is to weaken all.

The American Sunday-school Union has been, for nearly twenty years, recognized by the friends of the Redeemer, as the instrument by which the children and youth of the United States, who are destitute of Sunday-school privileges, may be furnished with them. We have been enabled, by God's favour, greatly to extend and improve such schools. We can make books—as the Bible Society makes Bibles, and as the Tract Society makes Tracts—but we, like them, must depend on Christian benevolence to supply the means of giving them away. We can find good and faithful missionaries to turn their feet to the new States and Territories beyond the mountains; but, like the Missionary Society, we must have help from the friends of missions, or we cannot send them, even though ten thousand times ten thousand tongues should implore their service. To sum up the whole matter—

1. The Society has no means of sending out missionaries, or employing other agents to establish schools, except such as are contributed to that object, by the friends of Christ and his gospel.

2. The Society has no means of distributing books gratuitously, except money is furnished for that purpose by the benevolent.

3. Our book sales merely return the money laid out in printing the books; and the Society is no richer at the end of the year, than at the beginning. The opportunity to plant schools and distribute books is passing away, and can never be recalled. Shall we go on, or shall we forbear? P.

Obituary.

For the Episcopal Recorder.

Died, at Cincinnati, Ohio, on July 23, 1843, James Augustus Farquhar, in the 22d year of his age.

This estimable young man, for the last three years, had been studying the law preparatory to its practice, and at intervals toiling in the occupation of a clerk, to support himself, and aid his family; when on the threshold of his professional career, and in the prime and vigor of life, he was cut down. He possessed a large share of all the qualities which make men useful; for to a talent that easily comprehended, and readily executed, whatever fell in the line of his duty, he added a heart wrought in the finest mould of moral excellence—benevolent and kind to the last degree. Not contented with supine and idle wishes for the good of others, but constantly going out in search of objects, and administering consolation to the afflicted and aid to the needy, with that exquisite delicacy which could not embarrass, and that unpretending modesty which will not let the "left hand know what the right hand doeth."

His death was as much more interesting than his life, as the reward of virtue is superior to its practice. He met his end "not as a quarry slave whipped to his den," but with a calmness and cheerfulness which nothing but a steadfast reliance on the merits and mercy of his Redeemer could have inspired. The last few days of his life, when he knew that his dissolution was approaching, his mind was agitated with tender regrets at parting with his parents and sisters, to whom he was devotedly attached, and with painful anxiety to see some absent friends before his departure; but whenever his thoughts were turned on the future, all was calm—peace—triumph. "The thought," as he expressed it, folding both his arms about the neck of a friend, "of being forever with Jesus," swallowed up all else.

Yet though his life might well be held up as an example to others; and though his death was triumphant, in his own estimation he had nothing "whereof to boast." He always spoke of himself as a "sinner saved by grace." Reproached himself again and again for not having lived better—for not having embraced the faith of Jesus sooner. He spoke of all ingenious fine spun systems of religion, whereby men seek to "work out a righteousness of their own," as empty and futile compared with the good old-fashioned doctrine that "God was in Christ, reconciling the world unto himself." "That," said he, "is enough for me." And he frequently expressed his astonishment how and why it was "that one so worthless could enjoy so great salvation, could be freed," as he expressed it, "from all the manacles of sin."

According to our modes of thinking, it is melancholy to see the world deprived of the example and the labors of so good a man. It is melancholy to see a youth cut down at the point of time when all his friends and acquaintances are looking with interest to his success in a profession which he has labored hard to attain. But God's thoughts are not like our thoughts, nor His ways like our ways. He thought this the best time to take him away: and it is our duty to bow in submission and say "Thy will be done." As it is we have much to console us.

We have before us in the life of this young man a beautiful example for imitation; and in his death a picture of moral sublimity, too perfect in its parts and too striking in its character to be forgotten. He struggled long enough with the king of terrors to give his physicians and friends an opportunity to use every effort of human skill, care and kindness to restore him. He suffered enough to test the superior power of religion over pain and death.

He retained his faculties long enough to give the clearest and most satisfactory proof of his preparation for another, and better state of being. After it was no longer important to exercise restraint upon his desire to converse, he was favored with strength enough to take deliberate leave of all his friends who were present, and sent messages to those who were absent; and exhorted both to meet him in heaven. Having done this, he breathed out his life so calmly that those who stood by, might well have mistaken his death for the sleep of a wearied man. What more can we say? "Let me die the death of the righteous, and let my last end be like his."

Thou hast gone from us, Brother, but happy the thought,
No terrors to thee, death's messenger brought;
For e'en while the spirit was lingering here,
The Seraphim's song had gladdened thy ear.

Thou hast gone from us, Brother, but death is defied
To rob us of hope, since the Saviour hath died;
And looking to Him, whose salvation hath given,
We'll meet thee, dear Brother, we'll meet thee in Heaven! W. J.

Cincinnati, August, 1843.

Died, in New York, on Thursday, August 31, in the 33d year of her age, Mary Elizabeth, wife of James H. Cutler, and eldest daughter of Col. J. B. Wood, formerly of Providence, R. I., after a lingering and painful illness of six months, which was borne with true patience, and Christian resignation. Sustained throughout by a lively faith in her Redeemer, she committed her spirit into His hands, and died, to use her own words, "in peace with God, and perfect charity with the world." Admired and beloved by all who knew her, a wide circle of relatives and friends will lament her early death; yet let them find consolation in this promise, "Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors." E. A. N.

[*N. Y. Churchman.*

It was the lot of the writer of the few lines that follow, to know the deceased from early childhood, and he cannot refrain from adding his tribute to her memory. Brought up to womanhood by kind and affectionate parents her life until a few years past was gay and happy, and surrounded with friends and acquaintances, whose sole object seemed to enjoy the few fleeting hours of life, she cared but little apparently, for the "life to come." Blessed with an ardent temperament and much liveliness of disposition, she was the gayest of the gay, and her presence gave animation to all around her, and her amiability of character, was so sweetly blended with her mirth and love of gaiety, that she won the admiration and esteem of all.

A few years since her mind became deeply awakened to a sense of sin, and she saw the necessity of making her "calling and election sure." She listened to the strivings of the Holy Spirit, and found her peace with God. She joined the communion of the Episcopal Church, and became a faithful follower of "the meek and lowly Jesus." Her character, which was before so much admired, was now under the holy influence of the gospel shining forth in Christian brightness, and she became an humble minded, but devoted "soldier of the cross, a follower of the Lamb." Though suffering greatly during her last prolonged illness, her mind was clear and calm to the last and she felt a full resignation to the will of God. If it pleased him to restore her to health or take her hence, she was resigned to his decree, but her *wish* was "to depart and be with Christ."

Shortly before the day of her death, she partook of the Sacrament of the Lord's Supper, and while those present were singing that beautiful hymn (the 139th,) "Rock of ages," although very weak her voice (which was remarkably sweet) was distinctly heard throughout, and afterwards she repeated with much energy—

"In my hand no price I bring,
Simply to thy cross I cling."

Her whole dependence was "my Saviour," and she repeatedly said "I have done, I can do nothing; all my hope is in him and on him my trust is placed." Calmly and quietly (as a Christian should) she triumphed over death, to the last moment, and with the words, "Lord Jesus, receive my spirit," she passed away from life here to life everlasting, and is now, we trust, singing the praise of her Redeemer, among the spirits of the "just made perfect." Her relatives though regretting their loss, cannot weep for her death, for it was but a transition from a suffering bed on earth, to a Saviour's bosom in heaven. "Let me die the death of the righteous and may my last end be like *hers*."

"Why do we mourn departing friends
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call us to his arms." G. F. J.

Philadelphia, August 16th, 1843.

Ecclesiastical Calendar.

ELEVENTH SUNDAY AFTER TRINITY.—Aug. 27.

Proper Lessons for Morning Service, Deut. iv. to v. 41. Matt. xxvi. Evening, Deut. v. James iii.

TWELFTH SUNDAY AFTER TRINITY.—Sept. 3.

Proper Lessons for Morning Service, Deut. vi. Matt. xx. Evening Deut. vii. James iv.

THIRTEENTH SUNDAY AFTER TRINITY.

September 10.

Proper Lessons for Morning Service, Deut. viii. Matt. xxiii. Evening, Deut. ix. James v.

FOURTEENTH SUNDAY AFTER TRINITY.

September 17.

Proper Lessons for Morning Service, Deut. xxviii. Matt. xxv. Evening, Deut. xxxiv. 1 Peter i.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

New London X Roads,	Sunday,	Aug.	27th,	Morning
West Marlboro',		do.	do.	Afternoon
Mauch Chunk,	Sunday,	Sept.	17th,	
Beaver Meadow,		do.	18th,	Evening
Berwick,		do.	19th,	Evening
Athens,		do.	22d,	
Towanda,	Sunday,	do.	24th,	
Troy,		do.	25th,	
Coudersport,		do.	27th,	Evening
Smethport,		do.	28th,	A. and E.
Coudersport,		do.	29th,	Evening
Wellsborough,	Sunday,	Oct.	1st,	
Blackhouse,		do.	3d,	A. and E.
Lock Haven,		do.	4th,	Evening
do.		do.	5th,	Morning
Jersey Shore,		do.	6th,	
Williamsport,	Sunday,	do.	8th,	
Muncy,		do.	9th,	
Bloomsburgh,		do.	11th,	
Danville,		do.	12th,	
Sunbury,		do.	13th,	
Schuylkill Haven,	Sunday,	do.	15th,	Morning
Minersville,		do.	do.	Afternoon
Pottsville,		do.	do.	Evening

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month, this Church will be open for Divine Service in the evening at 7½ o'clock.

ASSOCIATION.

There will be an Association at the Swedes' Church, Kingsessing, on Monday, Tuesday and Wednesday, the 28th, 29th, and 30th inst. Service at 10½ and 3½.

ST. TIMOTHY'S PARISH, S. G.

Next to the North east Corner of Twelfth and Ridge road.

Divine service will be held in the Mission House on Sunday next, commencing at 10 o'clock in the morning, and at 8 o'clock in the Evening. The Lecture as usual on every Friday evening at 8 o'clock.—*Seats Free.*

August 12—4t.

ACKNOWLEDGMENTS.

The undersigned acknowledges the following sums through the hands of C. Stevenson, Esq., for Bishop McIlvaine in aid of Kenyon College.

From an Episcopalian,	$ 5 00
Cash,	5 00
H. Kidd, Esq.	10 00
A draft for $40 upon John Ward & Co. N. Y., from Geneva, New York, "for the Episcopal Institutions at Gambier."	40 00
	$60 00

Henry McIlvaine.

FOR KENYON COLLEGE.

From a few members of St. Paul's Church,

Pendleton, S. C.	$ 40 00
Previously acknowledged,	1052 00
	$1092 00

Wm. Stavely & Co.

THIS DAY PUBLISHED.

THE Practical Christian, or the Devout Penitent, a book of devotions, containing the whole duty of a Christian on all occasions and necessities, fitted to the main uses of a holy life, by R. Sherlock, D. D., with a life of the author by the Right Rev. Thomas Wilson, D. D., author of Sacra Privata, &c. &c.

Dr. Potter's Sermon on the Stability of the Church. The Stability of the Church, as seen in her History and in her Principles—A Sermon, preached in St. Peter's Church, Albany, on Sunday, the twenty third day of July, being the Sixth Sunday after Trinity, by the Rev. Horatio Potter, D. D., Rector of said Church.

GEO. S. APPLETON,

Aug. 26. No. 148 Chestnut st.

DIOCESE OF KENTUCKY.

DEPOSITORY of the General Protestant Episcopal Sunday School Union, Prayer-book and Tract Societies, established by order of Convention, at Lexington, Ky.

All the publications of the above Societies at New York Catalogue prices. Prayer books 18mo., sheep, 25 cts., edition 1843—Episcopal S. S. Library, 20 cts. per vol.—Juvenile Library, 15 cts per vol.—Tracts, 15 pages for a cent.

At the furniture store of James Mosch, near the Northern Bank, to whom all communications must be made, post paid. ☞ All sales for cash. July 29—5t.

CHARLOTTE ELIZABETH'S NEW WORKS.

SECOND CAUSES, or Up and be Doing;—and The Wrongs of Women.

Just published and for sale by

JAMES K. SIMON,

Aug. 12—3t. Fifth st above Spruce.

A NEW BOOK.

A GENERAL view of the Geology of Scripture, in which the truth of the Inspired Narrative of the early events in the world is exhibited, and proved by the corroborative testimony of Physical Facts on every part of the earth's surface; by George Fairholme, Esq.

This day published and for sale by H. HOOKER,

178 Chestnut st., opposite the Masonic Hall.

Also as above—Blunt's Family Commentary on the five books of Moses, now complete in 3 vols. This work is designed for daily use in families, and is one of the most useful and interesting of all Blunt's works. The last volume, now first published, contains the author's practical improvement on the books of Numbers and Deuteronomy. Aug. 26.

MISS M'KEEVER'S DAY SCHOOL FOR YOUNG LADIES,

Removed to Locust street next door above Eighth, and will open September 1st.

THE School consists of two departments. In the first, are taught all the branches usual in an English education, also French, Embroidery, and Drawing; Latin will be introduced if requested. In the second, young children of both sexes are received, where all the elementary branches are taught, also plain sewing. The year is divided into two terms of twenty-two weeks each.

TERMS.

First Class	$15 00,	Second,	$12 00
Third do.	9 50,	Fourth,	8 00

Payable in the middle of each term; no charge for stationary, $1 for fuel. Hours, 1st department, from 9 A. M. until 2 P. M. Second from 9, until 12 A. M. and from half past two until half past four P. M. French, Drawing and Embroidery, extra charges. Scholars may enter at any time during the term, but an early entrance is desirable, on account of the arrangement of classes in their proper order; scholars cannot be removed until the end of a term. For further information enquire at the school rooms.

REFERENCES.

Rev. J. A. Clark, D. D., J. R. Evans, Esq., Vincent Gilpin, Esq., J. W. Ashmead, Esq.

Aug. 26—2t.

WASHINGTON COLLEGE,

HARTFORD, CONNECTICUT.

THE fall term of this Institution commences on the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year should present themselves for examination. The requisites for admission are the same as in the other Colleges of New England.

Washington College is situated on an eminence overlooking the valley of the Connecticut, and the city of Hartford, one of the most beautiful towns in New England. The location is healthy and the extensive grounds which surround the buildings, have been tastefully laid out and planted with forest trees, and are not surpassed in beauty by any in New England. The College was founded under the auspices of Bishop Brownell, and chartered by the legislature in 1824. The first class was graduated in 1827. It now numbers 247 Alumni, eighty of whom are clergymen and between twenty and thirty more are now candidates for orders. It is strictly a Church Institution, the members of the Faculty and of the Board of Trustees, being all Churchmen. The course of studies is as thorough and as extensive as in any of the Northern Colleges. It has a well selected library and a Philosophical and Chemical apparatus amply sufficient for all the purposes of instruction. There are three terms in the year. The expenses are, for tuition, $11 per term, room rent $3 50, servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week. The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy a less sum will suffice. Aug. 26—3t.

ENGLISH AND CLASSICAL SCHOOL,

No. 90 South Eighth street.

N. K. MARBLE, A. M., PRINCIPAL.

THE duties of this school will be resumed on Monday the 4th of September. Circulars containing terms, &c., may be obtained on application at the School rooms. Aug. 26—7t.

BRYANT'S MALE JUVENILE CLASSES,

WILL resume their exercises on Friday the 1st of September. The number of pupils will be limited to 12, ages from 5 to 10.

Schuylkill Eighth street below Spruce.

REFERENCES.

Rev. Dr. Tyng, Dr. Dunacher, Mr. Van Pelt.

SCHOOL FOR YOUNG LADIES,

PHILADELPHIA.

THE REV. C. J. GOOD, Late Professor of Ancient Languages, in Washington College, Hartford, will open his school for Young Ladies on the first of September next at 311 Walnut street above Tenth.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the first of September, and ending on the thirty-first of January; the second commencing on the first of February, and ending on the thirtieth of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and French.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetorick, &c.,

To pupils over twelve years of age, per quarter,	$12 50
To pupils under twelve years of age, "	10 00
Latin, "	5 00
French, "	6 00
Fuel, Pens and Ink, "	1 00

Text books furnished (if desired) at the usual store prices. Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk,	Lewis R. Ashhurst, Esq.
Rev. Dr. Tyng,	Dr. C. Morris,
Rev. Mr. Neville,	Cornelius Stevenson, Esq.
Rev. Mr. Spear,	T. I. Wharton, Esq.
Rev. H. Hooker,	W. P. Cresson, Esq.
	Caleb Jones, Esq.

Application may be made at No. 311 Walnut street from 10 A. M. to 1 P. M. Aug. 12.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.

July 29—6m.

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, Ohio, has just published THE CHURCH CHOIR: A collection of Sacred Music: comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the *Organ or Piano Forte* and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music.

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York* of James A. Sparks, office of the Churchman, 111 Nassau street, up stairs; at the bookstore of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton and Newman—and Saxton and Miles; J. Tiffany, *Utica*, N. Y.; in *Philadelphia*, at H. Hooker's book store,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles st.; in *New Haven*, of S. Babcock; in *Hartford*, of John Paine, and of Belknap & Hamersley, in *Boston*, of James B. Dow. July 15.

CHEAP ORGANS FOR SALE.

AN Organ of 4 stops—Principal—Stop Diapason—Flute and Fifteenth, built about two years and recently put in good order, for sale low. This instrument is worthy the attention of any congregation desiring a cheap instrument.

Also one of six stops—open Diapason—Stop Diapason—Dulciana—Principal—Fifteenth and Flute—compass from G G to F in alt. In perfect order and warranted a very superior instrument, for sale low.

The above instruments can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

Organs of any size made to order on the most reasonable terms, with the modern improvements.

July 15.

MONEY RECEIVED FOR THE RECORDER.

Mrs. R. E. Lee, Warrenton, Va.	$2 50
S. L. Crocker, Taunton, Va.	8 50
S. Chesborough, do.	2 50
Col. B. Wood, Springfield, Vt.	3 00
Mrs. A. C. Neale, Coopersburg, Pa.	2 50
Samuel Brown, Agent, New York,	50 00
Dr. Alexander H. Campbell, Uniontown, Pa.	2 50
Samuel Black, Sen., Swedesborough, N. J.	2 50
Thomas Willard, Holmesville, Pa.	2 50
James H. Sterling, Burlington, N. J.	2 50
Miss Mary M. Wood, Newport, R. I.	2 50
	$81 50

Poetry.

For the Episcopal Recorder.

"Behold the Lamb of God that taketh away the sins of the world."

Blest Lamb, around whose holy head,
The light of heaven its halo shed,
Thy power divine we own,
And humbly bowing at thy feet,
Thy intercession we entreat,
Before the Father's throne,
From death, from hell, and from the grave,
Thy power, dear Lord, can ever save,
And set thy people free.
Then kindly stretch thy holy arm,
And shelter us from every harm,
For none can save but thee.
Thou art the way, the truth, the life,
With thee no envy, war, nor strife,
Can ever enter in,
But love, and joy, and holy peace,
Through endless ages shall increase,
To souls redeemed from sin.
When to the shepherds on the plain,
Peace and good-will thou did'st proclaim,
Glad angels sang the strain,
But oh! what myriad tongues shall sing,
The praise of Jesus, Holy King,
When he shall come to reign.
Then haste and make your calling sure,
The great salvation now secure,
Ere days of grace be gone,
For soon the trump its notes shall swell,
And to the dead and living tell,
'Tis done, 'tis done, 'tis done.

Philadelphia, Aug. 13th, 1843. S. M.

"MOURN FOR THE LIVING, AND NOT FOR THE DEAD."

BY MRS. L. H. SIGOURNEY.

I saw an infant, marble cold,
Borne from the pillowing breast,
And in the shroud's embracing fold
Laid down to dreamless rest;
And, moved with bitterness, I sighed,
Not for the babe that slept,
But for the mother at its side,
Whose soul in anguish wept.

They bare the coffin to its place,
I asked them who was there!
And they replied, "A form of grace,
The fairest of the fair."
But for that blest one do ye moan
Whose angel-wing is spread!
No! for the lover pale and lone,
His heart is with the dead.

I wandered to a new-made grave,
And there a matron lay.—
The love of Him who died to save
Had been her spirit's stay,
Yet sobs burst forth of grieving pain,
Wail ye for her who died!
No! for that timid, infant train,
Who roam without a guide.

I murmur not for those who die,
Who rise to glory's sphere,
I deem the tenants of the sky
Need not our mortal tear.
Our wo seems arrogant and vain,
Doth it not move their scorn!
Like the poor slave beneath his chain,
Pitying the princely born.

We live to meet a thousand foes,
We shrink with bleeding breast;
Why should we weakly mourn for those
Who dwell in perfect rest!
Bound for a few, sad, fleeting years,
A thorn-clad path to tread,
O! for the *living* spare those tears
You lavish o'er the *dead*.

THE PILGRIMS.

BY C. H. FORD.

Parched with thirst and worn down by fatigue, wan, dispirited and feverish, the pilgrims paused at last, exhausted, and sat down on the arid soil of the desert. The aged father leant his head on his staff and groaned bitterly, for already he saw the seat of death on the face of his young boy, while the once beautiful daughter, who now sat holding the child's head in her lap, looked as if she could not survive for another day the agonies of thirst which tortured them since their stock of water gave out. Their guide alone, accustomed to the privations of the desert, held out and stood leaning on his thick wooden lance, gazing across the sands to espy, if possible, a caravan or wandering party, to whom he might apply for succor. But in his bloodshot eye and cracked lips you saw that even he suffered with extreme thirst, while his steed stood by with drooping head and his mouth open as if in the vain hope to inhale moisture from the air.—As far as the eye could see across the burning plain, no object met the view except here and there clouds of fiery sand moving across the desert, while on all sides the hot air boiled in the sun-beams and the line of the horizon seemed to undulate in the fierce heat.

"My boy, my poor boy," said the aged sire —"would to God I could die for thee. Oh! for a cup of water, for a single drop to wet your parched tongue."

The child turned his meek eyes on his father's countenance, and strove to smile, but nature refused the effort.—Tears gushed into his sister's eyes, and rolling down her cheeks, fell on the boy's face. His little heart melted, but he could only press her hand.

"Oh that we had gone with the crusaders, by way of Jaffa, instead of passing into Egypt and venturing on this desert," said the sister. "But God may have only intended this for a trial," she added, "so dear Henri cheer up—and may not be hopeless. You, and all of us may live to see our gay Loire again."

An expression of acute agony passed over the father's face, but the boy only shook his head faintly, and cast his black lustre eyes over the burning expanse.

"Water—water—give me water," at this instant frantically shouted a black woman slave, who lay prostrate a pace or two from the main group, and partially rising from the sand, she displayed a countenance hideously distorted by suffering, the lips and tongue seemed cracked open, and the eyes bloodshot and protruding from the head, "for the love of God give me water. Give me water, I say," she howled, rising and approaching her master, "or I will tear your heart from you and drink."

As she thus spoke, her look and attitude were fierce and threatening; but her limbs refused to support her, and, after tottering forward a step, she fell down in convulsions.

The father and sister shuddered as they beheld her, for they knew not how long it might be ere they would be called to endure the same suffering. The little boy closed his eyes for a space and seemed dreaming. When he opened them again, he said faintly—

"Oh! sister, I have had such a terrible dream. I thought we reached a well. We rushed to drink—but, but," and the words choked within him—"when we stooped the water sank into the sands. I woke, and found we were here."

Bowing her head on her bosom, the sister gave way, for the first time, utterly to despair. Hot tears that scorched the flesh, chased each other rapidly down her cheeks—her bosom heaved with convulsive pain, and she felt as if speedy death would be a relief. But she knew such was not to be her fate. Death, when it came, would come lingeringly, and not until after hours, if not days of agony, that would rival the torture of the rack. Once, death, even amid consoling friends was terrible. To leave the sunny hills of France and part with family, and one dearer than family, forever, was dreadful in her eyes; but such thoughts were now given up in contemplation of the agonies of a death by thirst. She could, moreover, have met her own fate with comparative composure; but to see her brother, and perhaps her father, dying before her in excruciating torments, was more than she could endure.

An hour passed in silence. Often the eyes of the different members of the group would wander around the horizon, but the hopelessness of the look told the want of success. At last the father spoke, and his voice had terribly changed during that hour.

"Let us pray!" he said; "God will perhaps hear us in our extremity."

Every face was bowed reverently down; and the child, fast sinking as he was, comprehended the act of devotion. He closed his eyes and folded his hands meekly on his breast.

And there, on that pathless desert—where the voice of prayer had, perhaps, never before been heard—the silver headed sire poured forth the agonies of a breaking heart in a petition to his Maker. At its close, there was a silence of a minute, while each head continued bowed. The soldier was the first to speak. Lifting his head from his spear, he cast his eyes mechanically around the horizon; but his flushed cheek and his straining eye soon betrayed that he was more than ordinarily excited. He breathed quick and hard, and, for an instant hesitated, as if almost fearing to believe what he saw.

"Praised be God and St. Dennis!" he cried, at last, "aid is at hand. I see a party of travellers. There—there," he continued, as all looked eagerly round, "in a line with the saddle of my horse."

The daughter burst into a flood of tears; but the old man rose up, though with difficulty, and leaning on his staff, gazed across the desert until he beheld the travellers; then lifting his eyes to heaven, he said devoutly—

"I thank thee, Lord, my child will live."

His emotion here choked him and he was fain to lean his head on his staff.—When he looked up, his face was wet with tears.

The party of travellers loomed larger on the horizon every moment, but now the anxiety arose with the pilgrims lest they should not be observed. This suspense, however, was terminated by the galloping of a horseman towards them from the caravan. Before an hour, the pilgrims were in the midst of the travellers, a party of well appointed men-at-arms belonging to the Crusading host.

Water was instantly given, though in small quantities at first, to the sufferers; and before night, even the little boy was restored to comparative strength.

The pilgrims had been bound to Jerusalem —and taking their journey by way of Egypt, under the guidance of one of those soldiers who continually traversed the deserts with devotees under their charge, had been reduced to this dreadful strait by the failure of their supply of water. Happily, they were thus rescued, and lived to return to France; and, years after, the daughter, when married to the object of her love, told the story of her sufferings to her assembled children, while their grand-sire looked on approvingly.

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XXII.

A TWENTIETH "TRACT ABOUT TRACTS."

We continue our illustrations of the usefulness of Religious Tracts, by recital of instances which have been brought immediately or mediately under our own notice.

A little boy attached to a Sunday-school in Philadelphia, one day met one of his religious friends, to whom he mentioned his expectation of a visit to the country. "Well," (says his friend,) "And what are you going to do in the country?" "Oh! I shall run about and play in the fields, and enjoy myself very much." "Well, so much, you are going to do for yourself, what else do you expect to do!" "Why, I can try to help the farmers perhaps. (Little boys are apt to have large ideas of their importance, when away from home, particularly when permitted to assist: a trait which should, perhaps, be rather encouraged than condemned.) "Well, so much for yourself, and the farmers; but what, my little friend, do you expect to do for your Heavenly Father?" "What, me!" (replied the child, in astonishment,) "what can such a child as I do for God?" "You can do much: now I give you a bundle of *tracts*: take these, and when you go to the country, distribute them about." "Oh, to be sure, I can do that, Sir."—And he received the tracts. Now here was seed sown; let us note the result. The boy, thus armed, went into the country, as he had anticipated. After being there a day or more, a boy, living in the neighbourhood, asked the visitor from the city, if he would help him to gather the cows together, and bring them home. "Ah," thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows. The child, (for he was no more,) took out one of his silent preachers, "Here's something for you." "What is it? (looking it over,) what is it?" "It's something good to read." "But I cannot read; never mind though; I will take it home, they can read it there."

Some days after, the country boy met his city friend: "Well, (says he) that little book you gave me, made a great stir up at our house, I tell you." "Did it, though," (says the infant Martyn,) "How do you mean?" "Why," (he replied,) "they read the Tract, and then they read the Bible, and when Sunday came, they made me get out the old carriage, and clean it up, and then we all got in that could, and the rest got on before and behind, and rode off to Church: that tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of the conversion of *twenty-four* souls! Reader, how many tracts didst thou distribute in the summer trip, from which thou hast just returned! And if conscience replies, "few" or "more," wilt thou not now commence? "For the night cometh in which no man can work!"

I MUST DIE.

In the giddy whirl of the world, men too little pause to reflect that they are mortal. On and on they delve and toil, strive and contend, criminating and recriminating, throwing their whole souls into the vortex of the world, as if it and its objects were worthy to absorb their whole being. Painful object of contemplation! A few more passing seasons, and all who are engaged in the exciting and maddening strife of the world, will, one after another, have silently dropped into the bosom of the earth, no more to be seen of men, soon to be remembered no more on earth. How unimportant then to the disembodied spirit, will appear the trifles which to-day are so much magnified, and which by partial, interested, and selfish views, are clothed with so much consequence. *I must die!* This short sentence, frequently uttered and pondered upon, would go far to moderate asperity of feeling, to eradicate enmity from the heart, to cool the ardor of worldly pursuits, to abate strife and jarring discord. I must die! Let us in imagination overleap the bounds of earth, and placing ourselves on some far-off point in the eternal world, look back upon the scenes in which we have mingled, which have absorbed so much of our thoughts and our feelings, and which have so frequently aroused and lashed into fierce excitement our passions. How do these things now appear? How does this great world, with all its glitter and its tinsel, its honors and its applause, appear? Absolutely worthless and insignificant, not deserving a thought or a wish. But there we *must* stand at no distant period, and thus surveying this empty, passing scene, in memory's magic glass, shall put a proper estimate upon its comparatively unimportant concerns. It is the part of wisdom to view these things *now*, somewhat as they will *then* appear. And such a contemplation, while it will serve to blunt the sorrows, lighten the cares, and ease the burdens of this life, will tend to magnify eternal realities. I must die! Yes, this handful of earth of which I am now so careful, and for whose decoration, ease, and comfort, I expend so much, will be so loathsome as to be hidden carefully from the sight of men, and will soon mingle with the clods of the valley. Well will it then be, if the spirit is not so loathsome and defiled with sin, as to be for ever excluded from the presence of a pure, and holy, and sinless God. I must die! Yes, and I must appear at the judgment, and there my *motives* and my *true character* will be read and known of all. Think of this, reader! Ponder often upon it, and if you are wise you will think, and act, and feel; far otherwise than do the men of the world.

I must die!

"But the monitory strain,
Oft repeated in our ears,
Seems to sound too much in vain,
Wins no notice, wakes no fears.
Pleasure's call, attention wins,
Hear it often as we may;
New as ever seem our sins,
Though committed every day.

Death and judgment, heaven and hell,
These alone so often heard,
No more move us than the bell,
When some stranger is interr'd.
Oh, then, ere the turf or tomb
Cover us from every eye,
Spirit of instruction come,
Make us learn that WE MUST DIE!"

[*W. R. Cabinet.*

THE WIDOW'S OFFERING.

It was the testimony of our Saviour, in behalf of a certain woman mentioned in the New Testament—"She hath done what she could." And there are some at the present day, we doubt not, respecting whom the same testimony might be given. The following instance of self-denying faith would seem to be of this description.

In Somersetshire, England, there was a poor woman not long since, who was accustomed to earn her livelihood by working for the farmers at about fifteen cents per day. It happened that a small annuity of not quite one hundred dollars was bequeathed to her by a relative; after this event she became deeply interested in the spread of the gospel. At the conclusion of a missionary meeting, held in the place where she lived, she brought forward more than eighty dollars as her donation. The chairman of the meeting, to whom she offered the money, refused to take so much, supposing that she could not afford to give it; but she insisted upon his receiving the whole amount. The next year she presented a still larger sum, almost one hundred dollars, which she had saved for the purpose. She had supported herself by working for the farmers as before mentioned, and devoted her annuity to the cause of missions;—thus beautifully exemplifying a literal compliance with the precept of the apostle—"Let him labor, working with his hands, that he may have to give to him that needeth." Were the church pervaded by such a spirit, how soon would the earth "be full of the knowledge of the Lord, as the waters cover the sea."

Children's Friend.

THE BLIND CHILD.

BY MRS. HEMANS.

Mother! they say the stars are bright,
And the broad heavens are blue;
I dream of them by day and night,
And think them all like you.
I cannot touch the distant skies,
The stars ne'er speak to me,
But their sweet images arise,
And blend with thoughts of thee.

I know not why, but oft I dream
Of the far-off land of bliss;
And when I hear thy voice, I deem
That heaven is like to this.
When my sad heart to thine is pressed,
My follies all forgiven,
Sweet pleasure warms my beating breast,
And this, I say, is heaven.

O, mother! will the God above
Forgive my faults like thee!
Will he bestow such care and love
On a blind child like me!
Dear mother! leave me not alone—
Go with me when I die;
Lead thy blind daughter to the throne,
And stay in yonder sky.

LITTLE GEORGE AND HIS GUINEA.

This comes from a person whom most of you have never seen, but who wishes to say something which may lead you to love the Saviour. I am going to tell you a story about a little boy who felt this love of which I am speaking, and who took a good method of showing it.

The Rev. Mr. —— was preaching at the town of C——, in behalf of the missionary society. The object of the missionary society is to send out ministers to teach the little children to know and serve Jesus Christ.—Little George was at church that day, and after the clergyman had ended his sermon, George felt his heart open to give all that he had. He said to a lady who was in the pew, (for George's mother was not able to go to church) "I wish you would lend me a guinea, and I will give it to you again when I get home."

The lady asked him what he wanted with a guinea. He told her it was to put into the plate, to assist in sending the Gospel to the heathen children.

She replied, "A guinea is a great deal of money, George; you had better ask your mother first."

As George's mother lived very near the church, he stepped home after the sermon was over, and running breathless in the house, said, "Mother, will you let me me have my guinea to give to the missionary society?"

George's mother said, "My dear, your feelings are all warm now, but perhaps by-and-by you will be sorry you have given so much. Suppose you give half of it."

"No," said George, "I should like to give it all, mother, there are so many of the little black children."

"Well, my dear, if you wish it, you shall; but only remember, you cannot give it and have it too."

George's mother gave him a five dollar note, but George returned it, and said he would rather have a guinea.

"Why," said his mother, "what difference can it make? it is just the same in amount."

"Yes," said George, "but a five dollar bill will seem so much for a little boy to give. If I had a guinea I could put it between two cents, and nobody would know any thing about it."

His mother was pleased with his proposal, and George, having got his guinea, returned to the church, and slipped it into the plate as he intended.

Now, my dear children, I don't know that I should have told you this but the little boy is since dead, and therefore there is no danger of his being puffed up by people knowing what he has done. But what are you to learn from the history? First, you should learn out of a love to Jesus Christ, to pity the poor heathen children. You should pray for them, and deny yourself some promised pleasure in order to assist in sending out teachers to instruct them. Secondly, you should do this in the spirit of little George, so that "your right hand shall not know what your left hand doeth."

If little George had given his guinea "to be seen of men," his offering would not have been pleasing in the sight of God, and very likely he would soon have wished to have his money back again.

Now think of this little story, and perhaps, if my life is spared, I may be able to tell you something more."—*L. C. Friend.*

From the Portland Tribune.

THE OLD MAN'S STORY.

I was particularly interested, in hearing from the lips of an aged man, a short account of his life—so much so, that I have attempted to sketch it down, for the instruction of my youthful readers.

"I was born in Boston, in the year 17—. In my early days, I knew nothing of care, anxiety, or sorrow. I wanted for nothing that was necessary to make life pleasant and happy. I attended a school, and made steady progress in my studies. At a suitable age, I was put as an apprentice to a man who had quite an extensive run of business in his line. When my apprenticeship expired, I commenced business for myself, and carried it on prosperously for a few years, when, by the solicitations of a few young companions, I was induced to leave my native town for another State. Then, I was quite well off in the world; but when I arrived in this place, I was carried into the company of the intemperate and the gambler, and there lost all that I possessed. If I but had my time to live over again, how differently would I conduct! But I was young and careless, and didn't think of the future consequences of my doings."

Here I interrupted his narrative, by assenting to his words, and remarking, how very often I have heard the aged lament over the follies of their youth. He resumed—

"From the day that I left my native town, it was nearly a quarter of a century, before I again beheld it. But ah! how changed! it seemed to me a new place; and when I began to inquire for this companion and that, no one knew: another generation had sprung up. I visited the graveyards, and they were thronged with the ashes of thousands, which four-and-twenty years had swept away. I read the inscriptions on the stones erected above the graves, and I could remember hundreds that appeared familiar.

"I examined the signs, as I passed along the streets, and one only was familiar to me; and that my own hands put up more than forty years ago. The others were the work of a younger generation. In all the city, I could find but two, with whom I was acquainted in early life, except an only sister, from whom I had been so long separated, that she knew me not. O, what changes will a few years produce! Nearly all my playmates and school-fellows are removed to unknown countries, or slumber in the dust. The stations they occupied are filled by others; the treasures they gathered have made others rich; the laurels of honor, for which they so diligently studied, have faded, and long since ceased to gratify their hearts, and the pleasures they so eagerly sought, have, doubtless, proved to be mere phantoms. When I reflect on my past life; the joys and sorrows; the blasted hopes, and the false friendship of the world, I am led to the conclusion, that earth can bring no solid good to the immortal mind. We must seek some higher enjoyment; and happy, thrice happy is that man, who began in childhood and youth, to serve that Being, to whom he is indebted for life, and for all its enjoyments. He is safe, though cares come in upon him like a flood. He stands firm and sure amid the convulsions of earth, on that Rock—the Rock of ages, which abideth forever."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 9th of Aug., has received the following contributions:

Through D. Ravenel, Esq., R. A. in Charleston, offerings of Prince George, Winyaw, per Rev. Mr. Lance $6; Charleston Monthly Missionary Lecture, per Rev. Mr. Dupont, for Domestic Missions generally, $8 49, missions in the West, $1; Key West, $5; monthly collections in St. Paul's ch., Pendleton, S. C., per Rev. Mr. Potter, $37; offerings of St. Michael's ch., Charleston, Rev. Mr. Keith, $67 11; Mrs K. of the same ch., $15; Sunday school children of the same, $13 75; Bishop Gadsden, three month's contribution of St. Philip's ch., Charleston, $90; ch., in St. Bartholomew's, per Rev. Mr. Fowles, for Clarksville, Ga., $11. Total, $254 38.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
August 16, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, July 26th:

From a friend to China, for Rev. Dr. Boone, $2; Zion ch., Wappinger's Creek, Rev. G. B. Andrews, rector, $7; ladies' missionary society of Trinity ch., Columbus, Ohio, Rev. A. F. Dobb, rector, $17; through Mrs. Bedell, for the "Bread Fund," Athens, to be distributed by Mrs. Hill, in part, $85; a member of St. Paul's ch., Phila., for annual support of Richard Newton, at Dr Savage's school, Africa, $20; Mrs. B. H. Latrobe, for Africa, $2; Rev. Robt. Prout, rector of St. Paul's ch., Calvert co., Maryland, $17 50; Zion ch., St. Andrew's parish, Jefferson co., Va., for Africa, $8; do., from Jane H. Keys, treas., sent in April, half, $2; through E. Wilcox, Esq., R. A., Phila., Rev. Dr. May, and the rector and Sunday-school teachers and scholars of St. Stephen's ch., Wilkesbarre, Pa., 3d annual payment for the education of a Greek girl in the family of Mrs. Hill, Athens, $40; St. Stephen's ch., Wilkesbarre, for Africa, $7 50; do. do., proceeds of a gold chain, received in Quinquagesima collection, half, $2 12; through W. H. Hubbard, R. A., Richmond, Va., a friend in Amherst co., Va., by Rev. D. Cadwell, $5; Leeds parish, Fauquier county, by Rev. G. Lemmon, E. N., half $1 75, remnant of Christmas collection, half, $15 75—$17 50; Trinity ch., Staunton, Va., monthly collection, by Rev. F. Goodwin, half, $3; a lady of St. George's ch., New York, $3; Christ ch., Louisville Ky., per Rev. F. C. Pitkin, for Constantinople, $50; Horace Binney jr., Esq., of Philada., for Constantinople, $25; through B. Howard, Esq., R. A., Boston, St. Paul's ch., Boston, Rev. Dr. Vinton, rector, missionary association, $134 60; St. Peter's Evangelical Society, Salem, Mass., Rev. Mr. Mason, rector, $40; Rev. J. J. Robertson, D. D., for Constantinople, $25; St. Philip's ch., Charleston, S. C., Rt. Rev. Bishop Gadsden, rector, collections June and July, viz., for Texas, $28; for Africa, $25—$53; by the hands of Rev. J. D. Carder, rector of St. John's ch., Fort Hamilton, N. Y., from M. M. Z., $10; a friend to Episcopal missions, part, $4; St. Paul's ch., Haymarket, Va., per Rt. Rev. Bishop Johns, for the Cavally station, Africa, $10. Total amount, $590 22.

F. S. WINSTON,
New York, Aug 16, 1843. Acting Treasurer.

AN Assistant Teacher is wanted for the Fairfax Institute, near Alexandria, D. C., to give instruction in the Latin, and to assist in the English department. It is necessary that he should be thoroughly acquainted with these subjects and capable of giving accurate instruction in Latin composition and Prosody.

Satisfactory testimonials will in all cases be required of competency and experience in teaching, piety and other requisites of a well qualified teacher. Apply (if by letter post paid,) to the Rev. George A. Smith, Theological Seminary, P. O., Fairfax Co., Va. Aug. 19—2t.

THE MISSES DONNALDSON'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Will be re-opened on Monday, Sept. 4th.

THIS Institution is divided into two departments:—In the first, the course of study includes all the usual branches of Education, with the addition of Natural and Moral Philosophy, Astronomy, Chemistry, Geometry, Algebra and the Latin language. The second department is composed of younger pupils, who are instructed in all the elementary branches on an improved plan, which the experience of many years has found to be the best adapted to their age and capacities.

For terms inquire at their residence No 216 Walnut street. Aug. 19—5t.

SCHOOL FOR YOUNG LADIES,
42 Pierrepont st., Brooklyn L. I.

THE subscriber will commence his next quarter on Monday, Sept. 4. Information respecting plan, terms &c., may be had by calling at 42 Pierrepont street, or John Cleaveland, Esq., 21 Wall street, New York. Parents can refer to Rev. Drs Cutler and Stone, Rev Messrs. Goddard and Wm. B Lewis; Messrs. Whitehead J. Cornell, Charles Hoyt, Josiah L. Hale, and Henry F. Waring. N. CLEAVELAND.
Aug. 5—5t.

WINTHROP'S LECTURES.—Lectures on the Second Advent of the Messiah, and other important subjects, by the Rev. Edward Winthrop, Minister of St. Paul's Church, Cincinnati, Ohio. Dedicated to the Right Rev. C. P. McIlvaine, D. D.

We are evidently near the end of the last days of the Gospel Age, and these doctrines are fitted to comfort and sustain us in view of the ordeal which is so rapidly approaching.—Author's Preface.

New work,—The Huguenots in France and America, by the author of Three Experiments of Living, Life and Times of Martin Luther, Life and Times of Thomas Cranmer, &c., in 2 vols.

"L'Histoire est un miroir, qui pour la remembrance dois refléchir le bien et si mal."—Anquetil.

ALSO,—Our Country's Evils, and their Remedy, by B. P. Aydelott, D. D. price 15 cts.

Just received and for sale by H. HOOKER,
No. 188 Chestnut st., opposite the Masonic Hall.
Aug. 19.

THIS day published by H. HOOKER,—Village Dialogues between Farmer Littleworth, Thomas Newman, Rev. Mr. Lovegood and others, by the Rev. Rowland Hill, from the eighteenth London edition, complete in 2 vols. 12mo.

SPLENDID OXFORD EDITIONS OF THE BIBLE.

GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade, has lately received a fresh supply of the beautiful Oxford editions of the Bible, so generally preferred to all others for beauty of typographical execution and correctness of Text.

Among the sizes constantly kept for sale are the English Quarto, morocco extra.
do. do. without apocrypha, do. do.
Demy English Quarto, do. do.
Pica Royal Octavo, do. morocco, extra gilt.
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Brevier Bible, Demy 8vo. do.
Minion do. Crown 8vo. with references, extra gilt.
Ruby do. Crown 8vo. do. do. do.
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G. S. A. has now completed his assortment of Episcopal Prayer Books. Purchasers will do well to call and examine his collection, which includes every size, from the Quarter to the Diamond 48mo. Aug. 19.

HOVER'S INK,
From the Lancaster Pa., "Intelligencer and Journal."

HOVER'S INK.—We fully realized upon trial, the verity of the many respectable testimonials we have read respecting the superior quality of this ink; and we can recommend it to the public as an article which needs nothing but a trial to establish its virtues. The ink is good and no mistake. A better article for steel pens could not be manufactured. It flows freely, and is destitute of all corrosive ingredients. Immediately after writing it wears a pale hue; but when left stand a while, it changes to a beautiful black.

Those desiring ink that retains a good color, will find the very article in Hover's.

For sale by J. GISH, of this city.

From "Niles' National Register,"—Baltimore.

Writing Ink.—The best we have used for a long time is from Joseph E. Hover's manufactory, No. 105 North Third st., Philadelphia. It is for sale by WM. TAYLOR, North st., Baltimore.

For sale No. 105 North Third st., six doors below Race, east side, Philad., by JOSEPH E. HOVER,
Aug. 19. Manufacturer.

MINOR SURGERY.

A TREATISE on Bandaging and Minor Surgery; or Hints on the every day Duties of the Surgeon.—By Hy. H. Smith, M. D., Lecturer on Minor Surgery, Fellow of the College of Physicians, Member of the Philadelphia Medical Society; illustrated by nearly 200 engravings; will be published on Monday 21st of August.
By BARRINGTON & HASWELL,
Aug. 19. Medical Booksellers, 223 Market st.

HANNAH MORE'S WORKS, No. 2.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st. Aug. 5—4t.

HISTORY OF THE CHURCH OF ENGLAND.

IN Press, and will shortly be published, "The History of the Church of England to the Revolution of 1688," by the Rt. Rev. Thomas Vowler Short, D. D.
JAMES M. CAMPBELL & CO
98 Chestnut st. up stairs.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

THIS Institution, well tried, and well known, is again announced for the information and benefit of Christian parents.

The Diocesan school of Va., it is of course decidedly an Institution of the Episcopal Church. But its object and spirit are general, not sectarian. Its great purpose is *Christian Education*. And while its plan and organization provide the most substantial and complete course of learning, commensurate indeed with college courses, its chief end is to have youth trained in that "wisdom," of which "the fear of the Lord is the beginning." To this end during four years it has been largely blessed of Heaven. And to the same end, the opportunity of entering their sons for the ensuing session is again offered to Christian parents.

The next session will begin on Monday, 2d of October and terminate about the middle of the subsequent July.

The charges as recently arranged by the Trustees, to be for each separate pupil, per annum, - $175 00

Where two or more enter from the same family, for each, - - - - - 150 00

For sons of clergymen of the Diocese, and beneficiaries of the Education Society, preparing for the ministry, the charge will be, $150,—of which $50 to be borne in each case by the scholarship fund, as far as that fund may authorize, which at present will serve for about twelve.

Payment in every case semi-annually in advance, 1st October and 1st March. The number of students in no case to exceed seventy-five.

The Location of the Institution is every way advantageous being within 3 miles of Alexandria, D. C., and adjoining the Episcopal Theological Seminary of Va., and on a healthy, commanding and beautiful eminence, nearly 300 feet above the Potomac.

The age of admission in general is over 14, a limited number, however, received between 10 and 14. Assurance of worthy character required in every case, and every youth found unworthy, and after reasonable effort, incorrigible, is promptly removed.

All letters of inquiry and application should be directed to Theological Seminary, Va. near Alexandria, D. C., and addressed to Rev. W. N. Pendleton, Rector.
July 29—4t.

FAIRFAX INSTITUTE,
NEAR ALEXANDRIA D. C.,
REV. GEORGE A. SMITH, M. A., PRINCIPAL.

THIS Institution which has experienced in a high degree the favor of the public for more than five years, is designed to prepare pupils either for an advanced class in college or for the business of life. It is a fundamental principle in its instructions, to teach *well* whatever is taught, to impart all that the time and capacity of the pupil will admit, but to advance only so fast as is consistent with exact and well defined impressions. The arrangements are such as to render diligent study indispensable, and teachers of the highest qualifications are provided for every department.

The number of pupils will in general be limited to *forty*, and in no case exceed *forty five*.

The site of this Institution is remarkable for beauty and healthfulness. The buildings are spacious, and have been all erected or arranged with express view to the purposes of the school.

The chief subjects of study, are the English, Latin, Greek and French languages, Mathematics, Natural Philosophy, and the subjects usually connected with an English education, to which peculiar attention is given. Much care and labor are bestowed upon the Classical department, and the most judicious methods will be employed to make sound and thorough scholars. The following are some of the text-books which have been used. In Latin, Latin Reader, Viri Romæ, Anthon's Cæsar, Sallust, Cicero and Horace. Gould's Ovid, Virgil, Livy, Cicero de Oratore, and Lucan's Pharsalia. In Greek, Goodrich's Lessons, Anthon's Greek Reader, Anabasis of Xenophon, Homer's Iliad, Æschines and Demosthenes de Corona, &c. In Mathematics: Emerson's Arithmetics, Day's Algebra, Legendre's Geometry, Trigonometry, &c. Also Arnott's Physics, Burrett's Astronomy, Blair's Rhetoric, Rollin's Ancient History, &c. &c.

The next session of this Institution will commence on the first Monday in September, and continue until the second week of July following. *Terms* $200 per annum, payable semi-annually in advance. A charge of $10 will be made for bedding if furnished by the Principal, which payment will be in full for this item for any number of years. French $6 per quarter.

Further particulars may be ascertained on application, if by letter, directed to the Theological Seminary P. O., Fairfax Co., Va. Aug. 5—4t.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,
At No. 10 Carroll Place, Bleeker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School, and pursues the same systematic course of instructions, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Philips, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch,
May 27—6m.

BARLEYWOOD SEMINARY.
MRS. E. JOHNSON, PRINCIPAL.
MISS ANNA F. CHISHOLM, MISS R. M. MOSES, *Associate Teachers.*
MISS L. N. HAYES, *Music Teacher, &c.*
MISS E. HILDEBRAND, *Teacher in Needle work.*

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a winning guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social, and religious principles. The Academic year contains two sessions, one beginning September 14th, and ending February 22d. The other commencing February 23d, and ending, July 27th.

For Board, Tuition, and all necessary expenses per session, - - - - - $70 00
Music, - - - - - 25 00
French, Latin, and Drawing, each - - 10 00
Needle Work, - - - - - 4 00

Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt. Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick-Town; Rev. O. Bulkley, Maryland Tract, Rev. A. Shiras, Battle-Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia; Mr. James Chisholm, Hedgesville, Virginia.
Aug. 12—4t.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 6 Minor st., Phila.

The Book of Common Prayer, with the *Proper Lessons*, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 31 cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher:

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. F. Anners. H. U. ONDERDONK.
Philad., May 19, 1843.

The recommendation of the Proper Lessons, by the Bishop of Pennsylvania, has my cordial concurrence.
WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. P. K. Henshaw, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.
Baltimore, May 24, 1843.

I cordially unite in the above recommendations.
JACKSON KEMPER.
Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia.

Rev. W. H. ODENHEIMER, Rector of St. Peter's Church
" E. NEVILLE, " St. Philip's "
" W. SUDDARDS, " Grace "
" S. H. TYNG, D. D. " Epiphany "
August 5—tf.

BARNES ON THE HEBREWS.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,

Notes Explanatory and Practical, on the Epistle to the Hebrews, by Albert Barnes. Aug. 5—4t.

CHEAP THEOLOGICAL BOOKS.

THE Subscriber offers the following valuable books at low prices, Encyclopedia of Religious Knowledge, $3 75—Companion to the Bible $2 25—Doddridge's Family Commentary, $2 50—Macknight on the Epistles, $2 50.—Rollin's Ancient History, 8 vols. $3 25—Hunter's Sacred Biography, $1 26—Josephus Complete, $1—Paley's works do., $1 37—Bunyan's works 2 vols. complete, $2 50—besides a large assortment, too numerous to mention, at the same low prices. An assortment of Bibles from 40 cts. to $10, Pocket Bibles gilt edge and backs 75 cts. Prayer-books from 20 cts. to $4, also a large variety of Juvenile and Sunday-school books at very low prices.

For sale by JAMES K. SIMON.
July 22—6t. Fifth st. above Spruce.